THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE

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BY

PRATĀPA CHANDRA RĀY, C. I. E.

AÇWAMEDHA PARVA.

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NOTICE.

Through the grace of Hari who never abandons those that humbly invoke his aid, I have at last completed the Anuçāsana Parvan. Of the eighteen Parvans of the Mahābhārata, the Anuçāsana forms the thirteenth, and is the third in extent, being slightly less than the Vana. From beginning to end, the Anuçāsana is didactic in its character. The duties of men in various stations of life have been declared by Bhishma in answer to the successive questions of Yudhishthira. Of those duties, gift has been declared to be one of the foremost. Accordingly, the merits, as understood in ancient India, of the diverse kinds of gift have been laid down most elaborately. Many things occurring in this Parvan may appear as quaint to Western readers. But it should always be remembered that those ideas, however quaint, are still cherished by a very large section of the people of India. The very gifts are regarded by them to be meritorious, and are, accordingly, made under nearly the very same formalities.

The literary difficulties which the Anuçāsana presents, though slightly less than those presented by the Çānti, are still very great. Both the Bengali versions have been executed carelessly. The gloss of Nilakantha, as usual, is clear. There are verses in the Anuçāsana which, if not exactly *cruces*, are at least very nearly so, considerable labour and reflection being necessary to get at their meaning. The aid offorded by Nilakantha in such places is simply invaluable. The English version of the Anuçāsana has been, for the most part based upon Nilakantha's gloss. In only a few instances has the translator differed from that Commentator.

The completion of the Anuçāsana has brought my task to a point such that six or seven more fascicules are necessary for bringing my labours to their termination. Those seven fascicules will cost, including all contingent charges, about Rs. 10,000 in all. How to provide for this amount has made me exceedingly anxious. If I had health and strength as before, I would not have been at all anxious. Unfortunately for myself, for about two years I have been ill, very ill. For more than six months I have been entirely prostrated. I am so reduced

that my nearest friends are unable to readily recognise me. I have tried every sort of treatment without any benefit. The presentiment that I would be spared till at least the completion of my task has disappeared. I cannot expect to see the end, although that end is so near. For all that, I resign myself to the will of Hari most cheerfully, fully convinced that whatever He does is always for the best. Others may call it superstition, but there is a belief in this country that amongst those who labour on the Mahābhārata very few succeed in attaining to the termination of their labours. This belief has sometimes forced itself upon me. The consolation, however, that is attached to it is, that the ceaseless contemplation of Hari's glory dispels the effect of all transgressions and calls away the person from a world of woe to one of uninterrupted bliss.

The difficulties of the Açwamedha Parvan are very great. They are scarcely less than those of the Cānti. The Açwamedha contains the Anugitā. Arjuna, unto whom on the eve of battle, Krishna had in kindness communicated the soul-ennobling instructions contained in the Gitā, had, in course of the battle, forgotten those truths. He asked Krishna to repeat them in his hearing. Krishna, however, without repeating the words he had used on that occasion, for he had uttered them under Yoga or inspiration, communicated to him the same truths in different language. He recited to Arjuna the discourse of a Brāhmana he had heard while at Dwārikā. These sections of the Açwamedha, therefore, are called Anugitā or Brāhmanagitā. That able scholar whose death we all lament, *viz.*, Kāçināth Tryambak Telang, translated these sections of the Açwamedha for Professor Max Muller's *Sacred Books of the East*. That version occurs in the eighth volume of the series. Like the other works of that eminent scholar, the English version of the Anugitā is characterised by many excellencies. Besides being closely literal, the notes with which it has been enriched, has enhanced its value. The text from which Telang's version has been made is that of Arjuna Misra. He has generally discarded the authority of Nilakantha. To this one objection can be

taken. Arjuna Misra, in many instances, has corrected the text at his own will. It is in this way that many difficulties have been got rid of by him. The readings of Arjuna Misra are unsupported by extant manuscripts. Without at all pretending to pronounce an opinion on the relative superiority of the two commentators in point of learning and penetration, it may be fairly observed that Nilakantha always prefers to take the text as it is, without seeking to correct it.

As this is, in all probability, my last word to the public, for I have no hope of appearing again after the completion of the Açwamedha, I beg, in this place, to express my gratitude to my numerous friends and patrons who have, from the beginning, favoured me with their support. I have named them in the notice which was issued with the Eighty-third fascicule. As I have very little to add to what I said on that occasion, I wish to reproduce these words of mine with slight verbal alterations.

'I must take this opportunity for expressing my deep gratitude to those eminent personages through whose aid, counsel, and sympathy I have been able to prosecute so much of my task. Foremost among all, my gratitude is due to my Gracious and August Sovereign, the Queen-Empress of India, the success of every righteous enterprise being directly due to the virtues of the Sovereign, under Providence. * * * Some years ago I received permission to lay before Her Majesty, for her gracious acceptance, a copy of the English translation. I have always considered that acceptance as at once a reward and an auspicious omen. Next to my Sovereign, among Oriental scholars and savants I must say that to Professor Max Muller I stand very much indebted for the preliminary arrangements I was able to make for bringing out the translation. He favored me with a specimen translation which he had copied with his own hand many years ago and had kept by him for future use. That specimen proved to be of great use to me. It served to point out the way in which a literal translation might be made without forgetting the claims of ease and elegance. Next to Professor Max Muller, my obligations are due to Dr. Rost, the learned

Librarian of the India Office. His letter to me written under the direction of the then Secretary of State for India, *viz.*, the Marquis of Hartington, had first suggested to me the idea of an English translation of the Mahābhārata. From the very beginning, Dr. Rost has been my kindest of friends. His sympathy and advice have been, at important junctures during the last ten years, simply invaluable. When depressed by discouraging circumstances, a letter from Dr. Rost, breathing words of hearty encouragement and kindness, has instantly filled me with hope, dispersing the mists of doubt and the darkness of despair from before my eyes. To Monsrs. A. Barth and St. Hilaire of Paris and Professor Jacobi of Germany, my obligations have been very great. They too have supported me with their sympathy and done all in their power for bringing the work to the notice of European scholars. I owe it to the exertions of Monsrs. Barth and St. Hilaire that the French Government went out of its way and ordered a grant to me of 900 Francs, for that Government does not make grants to foreign publications, especially to publications before completion. In America my obligations are due to a host of friends foremost among whom are Mr. William E. Coleman of San-Francisco. California, Professor Lanman, the Vice-President of the American Oriental Society, Professor J. W. Reese of Maryland, America, Professor Maurice Bloomfield of Hopkins' University, and Mr. B. Witton of Hamilton, Canada. That the work has been known in America has been entirely due to the exertions of these gentlemen. Their sympathy has been of the highest value to me. Speaking of India, my obligations are due to Sir Stuart Bayley, Sir A. Colvin, General Stewart, Lord Roberts, Sir Charles Aitichison, Sir Mortimer Durand, Dr. W. W. Hunter, Mr. C. P. Ilbert, Sir A. Scoble, Sir Lepel Griffin, Sir Charles Elliott, Sir John Ware Edgar, the Marquis of Ripon, the Marquis of Dufferin and Ava, Sir Donald Mackenzie Wallace, and Sir Alfred Croft. With the single exception of Sir Charles Elliott and Sir Alfred Croft, all the others have left India for good. * * Without the assistance, freely rendered, of all these eminent officials, I could never have done even a fourth of what I have been able to accomplish.

The officials I have named have been the soul of the enterprise. Whatever aid the work has received from the Government, has been due to the kind efforts of Sir Steuart Bayley, Sir A. Colvin, Sir Charles Aitichison, Sir A. Scoble, and the Marquis of Dufferin and Ava.

Besides these eminent officials I have derived considerable help from many of the princes and chiefs of India. My greatful acknowledgments are due to His Highness the Nizam and His Highness the ruler of Mysore for their princely donations. The Nizam is a Mahomedan prince. Any contribution coming from him in aid of a work like the Mahābhārata could not but indicate His Highness's enlightened sympathy for literature in general, irrespective of the nation or the creed which that literature represents. No native State possesses Ministers more enlightened than that ruled over by His Highness the Nizam. So long also as an officer like Nawab Sayyed Ali Bilgrami is about the person of His Highness, ready to offer advice when advice is sought, the reputation of His Highness must go on continually increasing.

To the Editors of the Indian Newspapers my thanks are due for the encouragement they have uniformly afforded me in the prosecution of the work. Amongst my own countrymen I have obtained the greatest measure of sympathy from Dr. Sambhu C. Mookerjee, the brilliant Editor of "Reis & Rayyet," Babu Narendra Nath Sen, the Editor of the "Indian Mirror," and Babu Krishtodass Pal and, after him, Babu Rajkumar Sarvadhikari, of the "Hindoo Patriot." Babu Sishir Kumar Ghose also, of the "Amrita Bazar Patrika," has done much to encourage me. Amongst the organs of the European community in India, I have derived the greatest support from the "Englishman," the "Indian Daily News," and the "Satesman and Friend of India." The late Mr. Robert Knight (of the "Statesman") always used to take an interest in the work and favored me with numerous introductions to eminent men all over India. He spared no opportunity to bring the work to the notice of persons likely to help it pecuniarily. It is entirely owing to Mr. J. O. B. Saunders, again, of the "Englishman" that the work first succeeded in receiving the attention

of the Government of Bengal, which was followed by that substantial patronage with which Sir Rivers Thompson favored it. The *Pioneer* and the *Civil & Military Gazette* also have helped greatly.'

Since uttering the above words, death has taken away Dr. Sambhu C. Mookerjee. The loss has been a public calamity. The sterling merits of the great Brāhmana publicist require no words of mine to bring them out. I wish, on the present occasion, to add that, during the last year, my obligations to Sir Charles Elliott have been very much enhanced by his graceful act of allowing me to draw the additional grant of Rs. 1,000 which had been made by the Bengal Government sometime ago but which, at the time it was sanctioned, was directed to be drawn upon completion of my enterprise. Seeing my difficulties, Sir Charles Elliott was pleased to place that amount under my immediate disposal.

With these words I make my respectful bow to the public, convinced that if it pleases my Maker to take me away before the 6 or 7 fascicules that would complete the work are out, my countrymen, among whom I count many sincere friends and patrons, will not permit the publication to be suspended at a stage so near termination. In my will I have directed that whatever I may leave behind shall be devoted to the work. That, however, is very little. Would it were sufficient for the purpose!

At the request of my friends and patrons and of many readers of the Mahābhārata in foreign countries, I append to this fascicule a likeness of mine. I would not have complied with the request, prompted though it has been by kindness alone, but for the belief that this is my last appearance before them.

1, Rājāh Gooroo Dass' Street,
Calcutta,
December 31st, 1894.

PRATAP CHANDRA ROY, C. I. E.



BABU PROTAP CHANDRA RAI, C.I.E.

THE MAHABHARATA.

ACWAMEDHA PARVA.

SECTION I.

(Açwamedhika Parva.)

Having bowed down unto Nārāyana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

Vaiçampāyana said,—"After the king Dhritarāshtra had offered libations of water (unto the manes of Bhishma), the mighty-armed* Yudhishthira, with his senses bewildered, placing the former in his front, ascended the banks (of the river), his eyes suffused with tears, and dropt down on the bank of the Gangā like an elephant pierced by the hunter.[1-2] Then, incited by Krishna, Bhima took him up sinking. 'This must not be so,' said Krishna, the grinder of hostile hosts.[3] The Pāndavas, O king, saw Yudhishthira, the son of Dharma, troubled and lying on the ground, and also sighing again and again.[4] And seeing the king despondent and feeble, the Pāndavas, overwhelmed with grief, sat down, surrounding him.[5] And endowed with high intelligence, and having the sight of wisdom, king Dhritarāshtra, exceedingly afflicted with grief for his sons, addressed the monarch, saying,—'Rise up, O thou tiger among the Kurus.[6] Do thou now attend to thy duties. O Kunti's son, thou hast conquered this Earth according to the usage of the Kshatriyas.[7] Do thou now, O lord of men, enjoy her with thy brothers and friends. O foremost of the righteous, I do not see why thou shouldst grieve. O lord of the Earth, having lost a hundred sons like unto riches obtained in a dream, it is Gāndhāri and

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* 'Mahāvāhu' occurs twice in this passage. One of the epithets is left out on the score of redundancy.—T.

I, who should mourn.[8] Not having listened to the pregnant words of the high-souled Vidura, who sought our welfare, I, of perverse senses, (now) repent.[9] The virtuous Vidura, endowed with divine insight, had told me,—'Thy race will meet with annihilation owing to the transgressions of Duryodhana.[10] O king, if thou wish for the weal of thy line, act up to my advice. Cast off this wicked-minded monarch, Suyodhana,[11] and let not either Karna or Cakuni by any means see him. Their gambling too do thou, without making any fuss, suppress,[12] and anoint the righteous king Yudhishthira. That one of subdued senses will righteously govern the Earth.[13] If thou wouldst not have king Yudhishthira, son of Kunti, then, O monarch, do thou, performing a sacrifice, thyself take charge of the kingdom,[14] and regarding all creatures with an even eye, O lord of men, do thou let thy kinsmen, O thou advancer of thy kindred, subsist on thy bounty'.[15]—When, O Kunti's son, the far-sighted Vidura said this, fool that I was, I followed the wicked Duryodhana.[16] Having turned a deaf ear to the sweet speech of that sedate one, I have obtained this mighty sorrow as a consequence, and have been plunged in an ocean of woe.[17] Behold thy old father and mother, O king, plunged in misery. But, O master of men, I find no occasion for thy grief.' "[18]

Section II.

Vaiçampāyana said,—"Thus addressed by the intelligent king Dhritarāshtra, Yudhishthira, possessed of understanding, became calm. And then Keçava (Krishna) accosted him:[1]—'If a person indulges excessively in sorrow for his departed forefathers, he grieves them.[2] (Therefore, banishing grief), do thou (now) celebrate many a sacrifice with suitable presents to the priests; and do thou gratify the gods with Soma liquor, and the manes of thy fore-fathers, with their due food and drink.[3] Do thou also gratify thy guests with meat and drink and the destitute with gifts commensurate with their desires. A person of thy high intelligence should not bear himself thus.[4] What ought to be known, hath been known by thee; what ought to be done, hath also been performed. And thou hast heard the

duties of the Kshatriyas, recited by Bhishma, the son of Bhāgirathi, by Krishna Dwaipāyana, Nārada and Vidura.[5] Therefore thou shouldst not walk the way of the stupid; but pursuing the course of thy forefathers, sustain the burthen (of the empire).[6] It is meet that a Kshatriya should attain heaven for certain by his (own) renown. Of heroes, those that came to be slain never shall have to turn away (from the celestial regions).[7] Renounce thy grief, O mighty sovereign. Verily, what hath happened was destined to happen so. Thou canst in no wise see those that have been slain in this war.[8]—Having said this unto Yudhishthira, prince of the pious, the high-spirited Govinda paused; and Yudhishthira answered him thus.[9] 'O Govinda, full well do I know thy fondness for me. Thou hast ever favoured me with thy love and thy friendship.[10] And, O holder of the mace and the discus, O scion of Yādu's race, O glorious one, if (now) with a pleased mind thou dost permit me to go to the ascetic's retreat in the woods, then thou wouldst compass what is highly desired by me.[11] Peace find I none after having slain my grand-father, and that foremost of men, Karna, who never fled from the field of battle.[12] Do thou, O Janārddana, so order that I may be freed from this heinous sin and that my mind may be purified.[13] As Prithā's son was speaking thus, the highly-energetic Vyāsa, cognisant of the duties of life, soothing him, spoke these excellent words.[14] My child, thy mind is not yet calmed; and therefore thou art again stupefied by a childish sentiment. And wherefore, O child, do we over and over again scatter our speech to the winds?[15] Thou knowest the duties of the Kshatriyas, who live by warfare. A king that hath performed his proper part should not suffer himself to be overwhelmed by sorrow.[16] Thou hast faithfully listened to the entire doctrine of salvation; and I have repeatedly removed thy misgivings arising out of desire.[17] But not paying due heed to what I have unfolded, thou of perverse understanding hast doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of thee.[18] O sinless one, thou knowest all kinds of expiation; and thou hast also heard of the virtues of kings, as well as the merits of gifts.[19] Wherefore then, O Bhārata, acquainted with every morality and versed

in all the Āgamas, art thou overwhelmed (with grief) as if from ignorance?' "[20]

SECTION III.

"Vyāsa said,—'O Yudhishthira, thy wisdom, I conceive, is not adequate. None doth any act by virtue of his own power.[1] It is God who engageth him in acts good or bad, O bestower of honor. Where then is the room for repentance?[2] Thou deemest thyself as having perpetrated impious acts. Do thou, therefore, O Bhārata, hearken as to the way in which sin may be removed.[3] O Yudhishthira, those that commit sins, can always free themselves from them through penance, sacrifice and gifts.[4] O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity.[5] The high-souled celestials and Asuras perform sacrifices for securing religious merit; and therefore sacrifices are of supreme importance.[6] It is through sacrifices that the high-souled celestials had waxed so wondrously powerful; and having celebrated rites did they vanquish the Dānavas.[7] Do thou, O Yudhishthira, prepare for the Rājasuya, and the horse-sacrifice, as well as, O Bhārata, for the Sarvamedha and the Naramedha.*[8] And even as Daçaratha's son, Rāma, or as Dushmanta's and Çakuntalā's son, thy ancestor, the lord of the Earth, the exceedingly puissant king Bharata, had done, do thou agreeably to the ordinance celebrate the Horse-sacrifice with Dakshinās.[9-10] Yudhishthira replied:—'Beyond a doubt, the Horse-sacrifice purifieth princes. But I have a purpose of which it behooveth thee to hear.[11] Having caused this huge carnage of kindred, I cannot, O best of the regenerate ones, dispense gifts even on a small scale; I have no wealth to give.[12] Nor can I for wealth solicit these juvenile sons of kings, staying in sorry plight, with their wounds yet green, and undergoing suffering.[13] How, O foremost of twice-born ones, having myself destroyed the Earth, can I, overcome by sorrow, levy dues for celebrating a

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* *I. e.*, human sacrifice. From this it appears that the sacrifice of human beings was in vogue at the time.—T.

sacrifice?[14] Through Duryodhana's fault, O best of ascetics, the kings of the Earth have met with destruction, and we have reaped ignominy.[15] For wealth Duryodhana hath wasted the Earth; and the treasury of that wicked-minded son of Dhritarāshtra is empty.[16] (In this sacrifice), the Earth is the Dakshinā; this is the rule that is prescribed in the first instance. The usual reversal of this rule, though sanctioned, is observed by the learned as such.[17] Nor, O ascetic, do I like to have a substitute (for this process). In this matter, O reverend sir, it behooveth thee to favor me with thy counsel'.[18] Thus addressed by Prithā's son, Krishna Dwaipāyana, reflecting for a while, spoke unto the righteous king,[19] 'This treasury, (now) exhausted, shall be full. O son of Prithā, in the mountain Himavān (Himālaya) there is gold which had been left behind by Brāhmanas at the sacrifice of the high-souled Marutta'.*[20-21] Yudhishthira asked: 'How in that sacrifice celebrated by Marutta was so much gold amassed? And, O foremost of speakers, when did he reign?[22] Vyāsa said:—'If, O Prithā's son, thou art anxious to hear concerning that king sprung from the Karandhama race, then listen to me as I tell thee when that highly powerful monarch possessed of immense wealth reigned.' "[23]

Section IV.

"Yudhishthira said,—'O righteous one, I am desirous of hearing the history of that royal sage Marutta. Do thou, O Dwaipāyana, relate this unto me, O sinless one'[1]

"Vyāsa said,—'O child, in the Krita age Manu was lord (of the Earth) wielding the sceptre. His son was known under the name of Prasandhi.[2] Prasandhi had a son named Kshupa. Kshupa's son was that lord (of men), king Ikshwāku.[3] He, O king, had a hundred sons endowed with pre-eminent piety. And all of them were made monarchs by king Ikshwāku.[4] The eldest of them, Vinça, became the model of bowmen. Vinça's son, O Bhārata, was the auspicious Vivinça.[5] Vivinça,

* King Marutta celebrated a sacrifice in the Himālaya, bestowing gold on Brāhmanas. Not being able to carry the entire quantity, they had carried as much as they could, throwing away the remainder.—T.

O king, had five and ten sons; all of them powerful archers, revering Brāhmanas and speaking the truth,[6] gentle and ever speaking fair. The eldest brother, Khaninetra, oppressed all his brothers.[7] And having conquered the entire kingdom rid of all troubles, Khaninetra could not retain his supremacy; nor were the people pleased with him.[8] And dethroning him, they, O foremost of monarchs, invested his son Suvarchā with the rights of sovereignty, and (having effected this) experienceed joy (in their hearts).[9] Seeing the reverses sustained by his sire as well as his expulsion from the empire, he was ever intent on bringing about the welfare of the people, being devoted to Brahman, speaking the truth, practising purity and restraining his senses and thoughts. And the subjects were well pleased with that high-minded one constant in virtue.[10-11] But he being constantly engaged in virtuous deeds, his treasures and vehicles became greatly reduced. And on his treasury having become depleted, the feudatory princes swarming round began to give him trouble.[12] Being thus oppressed by many foes while his treasury, horses and vehicles were impoverished, the king underwent great tribulation along with his retainers and the denizens of his capital.[13] Although his power waned greatly, yet the foes could not slay the king, for his power, O Yudhishthira, was established in righteousness.[14] And when he had reached the extreme of misery along with the citizens, he blew his hand (with his mouth), and from that there appeared a supply of forces.[15] And then he vanquished all the kings living along the borders of his dominions. And from this circumstance, O king, he hath been celebrated as Karandhama.[16] His son, (the first) Kārandhama saw the light at the beginning of the Tretā age, equalling Indra himself, endowed with grace, and invincible even by the immortals.[17] At that time all the kings were under his control; and alike by virtue of his wealth and of his prowess, he became their emperor.[18] In short, the righteous king Avikshit by name, became like unto Indra himself in heroism; and he was given to sacrifices, delighted in virtue and held his senses under restraint.[19] And in energy he resembled the sun and in forbearance, Earth herself; in intelligence, he was like Vrihaspati,

and in calmness the mountain Himavān himself.[20] And that king delighted the hearts of his subjects by act, thought, speech, self-restraint, and forbearance.[21]—the lord who performed hundreds of horse-sacrifices ; and whom the potent and learned Angirā himself served as priest.[22] His son surpassed his sire in the possession of good qualities ; named Marutta, that lord of kings was righteous and of great renown ; having the might of ten thousand elephants, and like unto Vishnu's second self.[23] Desirous of celebrating a sacrifice, that virtuous monarch, coming to Mount Meru on the northern side of Himavat, caused thousands of shining golden vessels to be forged. There on a huge golden hill he performed the rites.[24-25] And goldsmiths made basins and vessels and pans and seats without number.[26] And the sacrificial ground was near this place. And that righteous lord of Earth, king Marutta, along with other princes, performed a sacrifice there.' "[27]

Section V.

"Yudhishthira said,—'O best of speakers, how that king became so powerful ? And how, O twice-born one, did he obtain so much gold ?[1] And where now, O reverend sire, is all his wealth ? And, O ascetic, how can we secure the same ?'[2]

"Vyāsa thereupon said,—As the numerous offspring of the Prajāpati Daksha, the Asuras and the Celestials challenged each other (to encounter),[3] so in the same way Angirā's sons, the exceedingly energetic Vrihaspati and the ascetic, Samvartta, of equal vows, challenged each other, O king. Vrihaspati began to worry Samvartta again and again.[4-5] And constantly troubled by his elder brother, he, O Bhārata, renouncing his riches, went to the woods, with nothing to cover his body save the open sky.*[6] (At that time), Vāsava, having vanquished and destroyed the Asuras, and obtained the sovereignty of the celestial regions, had appointed as his priest[7] Angirā's eldest son, that best of Brāhmanas, Vrihaspati. Formerly Angirā was the family-priest of king Karandhama ;[8] matchless among

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* Digamvara, *i. e.*, in a naked state.—T.

men in might, prowess and character; powerful like unto Catakratu, righteous-souled and of rigid vows.[9] O king, he had vehicles, and warriors, and many adherents, and superb and costly bedsteads,[10] produced through dint of meditation by the breath of his mouth. And by his native virtues, the monarch had brought all the princes under his sway.[11] And having lived as long as he desired, he ascended heaven in his corporeal embodiment. And his son named Avikshit—conqueror of foes—righteous like unto Yayāti,[12] brought all the Earth under his dominion. And both in merit and might the king resembled his sire.[13] He had a son named Marutta, endowed with energy, and resembling Vāsava himself. This earth clad in oceans felt herself drawn towards him.[14] He always* used to defy the lord of the celestials; and, O son of Pāndu, Vāsava also defied Marutta.[15] And Marutta—master of Earth—was pure and possessed of perfections. And in spite of his striving, Cakra could not prevail over him.[16] And incapable of controlling him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus.[17] 'O Vrihaspati, if thou wishst to do what is agreeable to me, do not perform priestly offices for Marutta[18] on behalf of the deities or the ancestral Manes. I have, O Vrihaspati, obtained the sovereignty of the three worlds, while Marutta is merely the lord of the Earth.[19] How, O Brāhmana, having acted as priest unto the immortal king of the celestials, wilt thou unhasitatingly perform priestly function unto Marutta subject to death?[20] Good betide thee! Either espouse my side or that of the monarch, Marutta, or forsaking Marutta, gladly come over to me.[21]—Thus accosted by the sovereign of the celestials, Vrihaspati, reflecting for a moment, replied unto the king of the immortals.[22] "Thou art the Lord of creatures, and in thee are the worlds established. And thou hast destroyed Namuchi, Viçwarupa and Vala.[23] Thou, O hero, alone encompassest the highest prosperity of the celestials, and, O slayer of Vala, thou sustainest the earth as well as heaven.[24] How, O foremost of the celestials, having officiated as thy priest, shall I, O chastiser of Pāka, serve a

* Nityada always, left out on the ground of redundancy.—T.

mortal prince and do thou listen to what I say.[25] Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun cease to give light, I shall never deviate from the truth (that I have spoken).[26]

Vaiçampāyana continued,—"On hearing this speech from Vrihaspati, Indra became cured of his envious feelings, and then praising him he repaired to his own mansion."[27]

Section VI.

Vyāsa said,—"The ancient legend of Vrihaspati and the wise Marutta is cited in this connection.[1] On hearing of the compact made by Angira's son Vrihaspati with the lord of the gods (Indra), king Marutta made the necessary preparations for a great sacrifice.[2] The eloquent grandson of Karandhama (Marutta) having conceived the idea of a sacrifice in his mind, went to Vrihaspati and addressed him thus.[3] "O worshipful ascetic, I have intended to perform the sacrifice which thou didst propose to me once on a previous occasion, in accordance with thy instructions, and I now desire to appoint thee,[4] as officiating priest at this sacrifice, the materials whereof have also been collected by me. O excellent one, thou art our family priest, therefore do thou take those sacrificial things and perform the sacrifice thyself."[5]

Vrihaspati said,—"O lord of the earth, I do not desire to perform thy sacrifice, I have been appointed as priest by the Lord of the gods (Indra) and I have promised to him to act as such."[6]

Marutta said,—"Thou art our heriditary family priest, and for this reason I entertain great regard for thee, and I have acquired the right of being assisted at sacrifices by thee, and therefore it is meet that thou shouldst officiate as priest at my sacrifice."[7]

Vrihaspati said,—"Having, O Marutta, acted as priest to the Immortals, how can I act as such to mortal men, and whether thou dost depart hence or stay, I tell thee, I have ceased to act as priest to any but the Immortals.[8] O thou of mighty arms, I am unable to act as thy priest now. And according to

thy own desire, thou canst appoint any one as thy priest who will perform thy sacrifice."[9]

Vyāsa said,—"Thus told, king Marutta became confused with shame, and while returning home with his mind oppressed by anxiety, he met Nārada on his way.[10] And that monarch on seeing the divine Rishi Nārada, stood before him with due salutation, and with his hands clasped together, and then Nārada addressing him thus said,—O royal sage, thou seemest to be not well-pleased in thy mind,[11] is all well with thee, where hast thou been, O sinless one, and whence the cause of this thy mental disquietude?[12] And, O king, if there be no objection to thy telling it to me, do thou, O best of kings, disclose (the cause of thy anxiety) to me, so that, O prince, I may allay the disquietude of thy mind with all my efforts.[13]

Vaiçampāyana continued,—"Thus addressed by the great Rishi Nārada, king Marutta informed him of the rebuff he had received from his religious preceptor.'[14]

Marutta said,—"Seeking for a priest to officiate at my sacrifice, I went to that priest of the Immortals, Vrihaspati, the son of Angiras, but he did not choose to accept my offer.[15] Having met with this rebuff from him, I have no desire to live any longer now, for by his abandoning me thus, I have, O Nārada, become contaminated with sin."[16]

Vyāsa said,—"Thus told by that king, Nārada, O mighty prince, made this reply to him with words which seemed to revive that son of Avikshit."[17]

Nārada said,—"The virtuous son of Angiras, Samvarta by name is wandering over all the quarters of the earth in a naked state to the wonder of all creatures;[18] do thou, O prince, go to him, if Vrihaspati does not desire to officiate at thy sacrifice, the powerful Samvarta, if pleased with thee, will perform thy sacrifice.[19]

Marutta said,—"I feel as if instilled with new life, by these thy words, O Nārada, but O the best of speakers, do thou tell me where I can find Samvarta,[20] and how I can remain by his side, and how I am to act so that he may not abandon me, for I do not desire to live if I meet with a rebuff from him also.[21]

Nārada said,—"Desirous of seeing Maheçwara, O prince,

he wanders about at his pleasure in the city of Vārānasi, in the garb of a mad man.[22] And having reached the gate of that city, thou must place a dead body somewhere near it, and the man who shall turn away on seeing the corpse, do thou O prince, know that man to be Samvarta,[23] and knowing him, do thou follow his footsteps wheresoever that powerful man chooses to go, and finding him (at length) in a lonely place thou must seek his protection with thy hands clasped together in supplication to him.[24] And if he enquire of thee as to the person who has given thee the information about his own self, do thou tell him that Nārada has informed thee about Samvarta.[25] And if he should ask thee to follow me, thou must tell him without any hesitation, that I have entered into the fire."[26]

Vyāsa said,—"Having signified his assent to the proposal of Nārada, that royal sage after duly worshipping him, and taking his permission, repaired to the city of Vārānasi,[27] and having reached there, that famous prince did as he had been told, and remembering the words of Nārada, he placed a corpse at the gate of the city.[28] And by coincidence, that Brāhmana also entered the gate of the city at the same time. Then on beholding the corpse, he suddenly turned away.[29] And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands clasped together, and with the object of receiving instruction from him.[30] And then finding him in a lonely place, Samvarta covered the king with mud and ashes and phlegm and spittle.[31] And though thus worried and oppressed by Samvarta, the king followed that sage with his hands clasped together in supplication and trying to appease him.[32] At length overcome with fatigue, and reaching the cool shade of a sacred fig tree with many branches, Samvarta desisted from his course and sat himself to rest."[33]

Section VII.

Samvarta said,—"How hast thou come to know me, and who has referred thee to me, do thou tell this to me truly, if thou wishest me to do what is good to thee.[1] And if thou

speak truly, thou shalt attain all the objects of thy desire, and shouldst thou tell a lie, thy head shall be riven in a hundred pieces."[2]

Marutta said,—"I have been told by Nārada, wandering on his way, that thou art the son of our family-priest, and this (information) has inclined my mind (towards thee), with exquisite satisfaction."[3]

Samvarta said,—"Thou hast told this to me truly. he (Nārada) knows me to be a performer of sacrifices, now tell me where is Nārada living at present."[4]

Marutta said,—"That prince of celestial saints (Nārada) having given me this information about thee, and commended me to thy care, has entered into the fire."[5]

Vyāsa said,—"Hearing these words from the king (Marutta) Samvarta was highly gratified, and he said (addressing Marutta). 'I too am quite able to do all that.'[6] Then, O prince, that Brāhmana, raving like a lunatic, and repeatedly scolding Marutta with rude words, again accosted him thus,[7] 'I am afflicted with a cerebral disorder, and, I always act according to the random caprices of my own mind, why art thou bent upon having this sacrifice performed by a priest of such a singular disposition,[8] my brother is able to officiate at sacrifices, and he has gone over to Vāsava (Indra), and is engaged in performing his sacrifices, do thou therefore have thy sacrifice performed by him.[9] My elder brother has forcibly taken away from me all my household goods and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine,[10] and, O son of Avikshit, as he is worthy of all respect from me, I cannot by any means officiate at thy sacrifice, unless with his permission.[11] Thou must therefore go to Vrihaspati first, and taking his permission thou canst come back to me, if thou hast any desire to perform a sacrifice, and then only shall I officiate at thy sacrifice."[12]

Marutta said,—"Do thou listen to me, O Samvarta, I did go to Vrihaspati first, but desiring the patronage of Vāsava, he did not wish to have me as his sacrificer.[13] He said, 'Having secured the priesthood of the Immortals, I do not desire to act for mortals, and, I have been forbidden by Cakra (Indra) to

officiate at Marutta's sacrifice,[14] as he told me that Marutta having become lord of the earth, was always filled with a desire to rival him. And to this thy brother assented by saying to the Slayer of Vala (Indra), Be it so.[15] Know thou, O best of ascetics, that as he had succeeded in securing the protection of the Lord of the Celestials, I repaired to him with gratified heart, but he did not agree to act as my priest.[16] And thus repulsed; I now desire to spend all I possess, to have this sacrifice performed by thee, and to outstrip Vāsava by the merit of thy good offices.[17] As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahman, to go to him to seek his aid in this sacrifice."[18]

Samvarta said,—"I can certainly, O king, accomplish all that thou desirest, if only thou agree to do all that I shall ask thee to do,[19] but I apprehend that Vrihaspati and Purandara (Indra) when they will learn that I am engaged in performing thy sacrifice, will be filled with wrath, and do all they can to injure thee.[20] Therefore, do thou assure me of thy stedfastness, so as to ensure my coolness and constancy, as otherwise, if I am filled with wrath against thee, I shall reduce (destroy) thee and thy kindred to ashes."[21]

Marutta said,—"If ever I forsake thee, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to emit heat,[22] if I forsake thee, may I never attain true wisdom, and remain for ever addicted to worldly (material) pursuits."[23]

Samvarta said,—"Listen, O son of Avikshit, excellent as is the bent of thy mind to perform this act, so too, O king, have I in my mind the ability to perform the sacrifice,[24] I tell thee, O king, that thy good things will become imperishable, and that thou shalt lord it over Cakra and the Celestials with Gandharvas."[25] For myself, I have no desire to amass wealth or sacrificial presents, I shall only do what is disagreeable to both Indra and my brother.[26] I shall certainly make thee attain equality with Cakra, and I tell thee truly that I shall do what is agreeable to thee."[27]

Section VIII.

Samvarta said,—"There is a peak named Munjabān on the summits of the Himālaya mountains, where the adorable Lord of Umā (Mahādeva) is constantly engaged in austere devotional exercises.[1] There the mighty and worshipful god of great puissance, accompanied by his consort Umā, and armed with his trident, and surrounded by wild goblins of many sorts, pursuing his random wish or fancy, constantly resides in the shade of giant forest trees, or in the caves, or on the rugged peaks of the great mountain.[2-3] And there the Rudras, the Sāddhyas, the Viçwedevas, the Vasus, Yama, Varuna, and Kuvera with all his attendants,[4] and the spirits and goblins, and the two Açwins, the Gandharvas, the Apsarasas, the Yakshas, as also the celestial sages,[5] the Sun-gods, as well as the gods presiding over the winds, and evil spirits of all sorts, worship the high-souled lord of Umā, possessed of diverse characteristics.[6] And there, O king, the adorable god, sports with the wild and playful followers of Kuvera, possessed of weird and ghastly appearances.[7] Glowing with its own splendour, that mountain looks resplendent as the morning sun.[8] And no creature with his natural eyes made of flesh, can ever ascertain its shape or configuration, and neither heat nor cold prevails there, nor doth the sun shine or the winds blow.[9] And, O king neither doth senility, nor hunger, nor thirst, nor death nor fear afflict any one at that place.[10] And O foremost of conquerors, on all sides of that mountain, there exist mines of gold, resplendent as the rays of the sun. And, O king, the attendants of Kuvera, desirous of doing good to him, protect these mines of gold from intruders, with uplifted arms.[11] Hie thee thither, and appease that adorable god who is known by the names of Sarva, Bedhā,[12] Rudra, Citikantha, Surupa, Suvarcha, Kapardi, Karāla, Haryyaksha, Varada,[13] Tryaksha, Pushnodantabhid, Vāmana, Civa, Yamya, Avyaktarupa, Sadvritta, Cankara,[14] Kkshemya, Harikeça, Sthānu, Purusha, Harinetra, Munda, Krisha, Uttarana,[15] Bhāskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasrāksha, Midhvan,[16] Giriça, Praçānta, Yata, Chiravāsa, Vilwadanda, Siddha

Sarvadandadhara,[17] Mriga, Vyādha, Mahān, Dhaneça, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu,[18] Hiranyavāhu, Ugra, Dikpati, Lelihāna, Goshtha, Shiddhamantra, Vrishnu, Paçupati, Bhutapati,[19] Vrisha, Mātribhakta, Senāni, Madhyama,[20] Sruvahasta, Yati, Dhanwi, Bhārgava, Aja,[20] Krishnanetra, Virupāksha, Tikshnadanshtra, Tikshna, Vaiçwānaramukha,[21] Mahadyuti, Ananga, Sarva, Dikpati, Bilohita, Dipta Diptāksha, Mahaujā,[22] Vasuretas, Suvapu, Prithu, Krittivāsa,[23] Kapālmāli, Suvarnamukuta, Mahādeva, Krishna, Tryamvaka Anagha,[24] Krodhana, Nriçansa, Mridu, Vahusali, Dandi, Taptatapa, Akrurakarmā, Sahasraçirā, Sahasra-charana, Swadhaswarupa, Vahu-rupa, Danshtri,[25] Pināki, Mahādeva, Mahāyogi, Avyaya, Triçulahasta, Varada, Tryamvaka, Bhuvaneçwara,[26] Tripuraghna, Trinayana, Trilokeça, Mahanja, Sarvabhuta-prabhava, Sarvabhuta-dhārana, Dharanidhara,[27] Içāna, Cankara, Sarva, Civa, Viçweçwara, Bhava, Umāpati, Paçupati, Viçwarupa, Maheçwara,[28] Virupāksha, Daçabhuja, Vrishavadhwaja, Ugra, Sthānu, Civa, Raudra, Sarva, Giriça, Içwara,[29] Sitikantha, Aja, Cukra, Prithu, Prithuhara, Vara, Viçwarupa, Virupāksha, Vahurupa, Umāpati,[30] Anangangahara, Hara, Caranya, Mahādeva, Chaturmukha.[31] There bowing unto that deity, must thou crave his protection. And thus, O prince, making thy submission to that high-souled Mahādeva of great energy, shalt thou acquire that gold.[32] And the men who go there thus, succeed in obtaining the gold. Thus instructed, Marutta, the son of Karandhama, did as he was advised.[33] And made superhuman arrangements for the performance of his sacrifice. And artisans manufactured vessels of gold for that sacrifice.[34] And Vrihaspati too, hearing of the prosperity of Marutta, eclipsing that of the gods, became greatly grieved at heart,[35] and distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his frame became emaciated.[36] And when the Lord of the gods came to know that Vrihaspati was much aggrieved, he went to him attended by the Immortals and addressed him thus."[37]

Section IX.

Indra said,—"Dost thou, O Vrihaspati, sleep in peace, and are thy servants agreeable to thee, dost thou seek the welfare of the gods, and do the gods O Brāhmana, protect thee ?"[1]

Vrihaspati said,—"I do sleep in peace, in my bed, O Lord of the gods, and my servants are to my liking, and I always seek the welfare of the gods, and they cherish me well."[2]

Indra said,—"Whence then is this pain, mental or physical, and why art thou pale and altered in appearance (complexion) at present, tell me, O Brāhmana, who those people are, who have caused thee pain, so that I may kill them all."[3]

Vrihaspati said,—"O Indra, I have heard that Marutta will perform a great sacrifice at which exquisite presents will be given by him (to Brāhmanas) and that at his sacrifice Samvarta will act as the officiating priest, and therefore do I desire that he may not officiate as priest at that sacrifice."[4]

Indra said,—"Thou, O Brāhmana, hast attained all the objects of thy desire when thou hast become the excellent priest of the gods, versed in all the sacred hymns, and hast over reached the influence of death and dotage, what can Samvarta do to thee now ?"[5]

Vrihaspati said,—"Prosperity of a rival is always painful to one's feelings, and for this reason too, thou dost with thy attendant gods persecute the Asuras with their kith and kin, and kill the most prosperous among them;[6] hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do thou, by all means, restrain Samvarta and king Marutta."[7]

Indra turning to Agni said,—"Do thou, O Jātaveda, following my direction, go to king Marutta to present Vrihaspati to him, and say unto him that this Vrihaspati will officiate at his sacrifice and make him immortal."[8]

Agni said,—"I shall presently, O adorable one, repair thither as thy messenger, to present Vrihaspati to king Marutta; and to make Indra's words true, and to shew respect to Vrihaspati, Agni departed."[9]

Vyāsa said,—"Then the high-souled fire-god went on his

errand, devastating all the forests and trees, like unto the mighty wind, roaring and revolving at random at the end of the winter season."[10]

Marutta said,—"Behold! I find the fire-god come in his own embodiment, this day, therefore do thou, O Muni, offer him a seat and water, and a cow, and water for washing the feet.[11]

Agni said,—"I accept thy offerings of water, seat, and water for washing the feet, O sinless one, do thou know me as the messenger of Indra, come to thee, in accordance with his directions."[12]

Marutta said,—"O Fire-god, is the glorious Lord of the Celestials happy, and is he pleased with us, and are the other gods loyal to him? Do thou enlighten me duly on all these points.[13]

Agni said,—"O lord of the earth, Cakra is perfectly happy, he is pleased with thee, and wishes to make thee free from senility, and all the other gods are loyal to him, do thou, O king, listen to the message of the Lord of the Celestials.[14] And the object for which he has sent me to thee is to present Vrihaspati to Marutta, O prince, let this priest (of the Celestials) perform thy sacrifice, and make thee, who art only a mortal, attain immortality."[15]

Marutta said,—"This twice-born Brāhmana Samvartta will perform my sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra (Indra) it does not look well for him now to act as priest to mortal men."[16]

Agni said,—"If this Vrihaspati officiate as thy priest, then shalt thou by the blessings of Devarāja (Indra) attain the highest region in the celestial mansion and attaining fame shalt thou certainly conquer the heavenly region.[17] And, O lord of men, if Vrihaspati act as thy priest, thou shalt be able to conquer all the regions inhabited by men, and the heavenly regions, and all the highest regions created by Prajāpati and even the entire kingdom of the gods."[18]

Samvarta said,—"Thou must never come again thus to present Vrihāspaai to Marutta; for know, O Pāvaka, (Agni) if thou dost, I losing my temper, will burn thee with my fierce evil eyes.[19]

Vyāsa said,—"Then Agni apprehending destruction by fire, and trembling like the leaves of the Açwattha tree (*Ficus religiosa*), returned to the gods, and the high-souled Cakra seeing that carrier of oblations (Agni) in the company of Vrihaspati said as follows:"[20]

Indra said,—"Thou O Jātaveda (Agni) didst go to present Vrihaspati to Marutta according to my direction, now what did that sacrificing king say unto thee and did he accept my message?[21]

Agni said,—"Thy message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, repeatedly said, that Samvarta would act as his priest.[22] And he also observed that he did not desire to attain the worldly and the heavenly regions, and all the highest regions of Prajāpati, and that if he were so minded, he would accept the terms of Indra."[23]

Indra said,—"Do thou go back to that king and meeting him, tell him these words of mine, full of significance, and if he obey them not, I shall strike him with my thunderbolt.[24]

Agni said,—"Let this king of the Gandharvas, repair thither as thy messenger, O Vāsava, for, I am afraid to go thither myself. Know, O Cakra, that highly incensed Samvarta addicted to ascetic practices, told me these words in a rage.[25] 'I shall burn thee with my fierce evil eyes if thou on any account come again here to present Vrihaspati to king Marutta.'"[26]

Cakra said,—"O Jātaveda, it is thou who dost burn all other things and there is none else who can reduce thee to ashes, all the world is afraid to come in contact with thee, O carrier of oblations, these words of thine are worthy of no credence."[27]

Agni said,—"Thou, O Cakra, hast encompassed the dominion of the heaven and the earth and the firmament by the might of thine own arms, but even thus how could Vritra (of old) wrest from thee the sovereignty of the celestial regions?"[28]

Indra said,—"I can reduce my foes to submisson and can even reduce the size of a mountain to an atom, if I will it. But, O Vahni, as I do not accept the libation of Soma drink if offered by a foe, and as I do not strike the weak with my

thunderbolt (Vritra seemed to triumph over me for a time.) But who among mortals can live in peace by creating feud with me.[29] I have banished the Kālakeyas to the earth, and removed the Dānavas from heaven, and have terminated the existence of Prahlāda in heaven, can there be any man who can live in peace by provoking my enmity."[30]

Agni said,—"Dost thou, O Mahendra, remember that in olden times when the sage Chyavana officiated at the sacrifice of Caryāti with the twin gods Açwins, and himself appropriated the Soma offering alone, thou wert filled with wrath, and when bent upon preventing Caryāti's sacrifice,[31] thou didst violently strike Chyavana with thy thunderbolt, that Brāhmana, O Purandara, giving way to passion, was able by the power of his devotions to seize and hold fast thy hand with thy thunderbolt in it.[32] And in a rage, he again created a terrible looking enemy of thine, the Asura named Mada assuming all shapes, on beholding whom thou didst shut thine eyes with fear,[33] whose one huge jaw was placed on earth, and the other extended to the celestial regions, and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas,[34] and had four prominent ones thick a set, and shining like a pillar of silver, and extending over two hundred Yojanas. And when grinding his teeth he pursued thee with his terrible and uplifted pike with the object of killing thee,[35] thou on beholding that terrible monster, presented a (pitiful) spectacle to all the bystanders. Then, O slayer of Dānavas, overcome with fear of the monster, with thy hands clasped in supplication, thou didst seek the protection of the great sage.[36] The might of Brāhmanas, O Cakra, is greater than that of the Kshatriyas, none are more powerful than Brāhmanas and knowing duly, as I do, the power of Brāhmanas, I do not, O Cakra, desire to come in conflict with Samvarta."[37]

Section X.

Indra said,—"Even so it is, the might of Brāhmanas is great and there are none more powerful than Brāhmanas, but I can never bear with equanimity the insolent pride of Avi-

kshita's son, and so shall I smite him with my thunderbolt.[1] Therefore, O Dhritarāshtra, do thou according to my direction repair to king Marutta attended by Samvarta, and deliver this message to him—'do thou O prince accept Vrihaspati as thy spiritual preceptor, as otherwise, I shall strike thee with my terrific thunderbolt.' "[2]

Vyāsa said,—"Then Dhritarāshtra betook himself to that monarch's court and delivered this message to him from Vāsava."[3]

Dhritarāshtra said,—"O lord of men know that I am Dhritarāshtra the Gandharva, come here with the object of delivering to thee the message of Indra, do thou, O lion among kings listen to the words which the high-souled lord of all the worlds meant for thee,[4]—that one of incomprehensible achievements (Indra) only said this much,—'do thou accept Vrihaspati as thy officiating priest for the sacrifice, or if thou do not comply with my request, I shall strike thee with my terrific thunderbolt.' "[5]

Marutta said,—"Thou, O Purandara, the Viçwadevas, the Vasus and the Açwins ye all know, that in this world there is no escape from the consequences of playing false to a friend, it is a great sin like unto that of murdering a Brāhmana.[6] Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god), the highest one wielding the thunderbolt, and O prince, Samvarta will act as my priest, as neither his (Indra's) words, nor thine commend themselves to me."[7]

The Gandharva said,—"Do thou O lion among princes, listen to the terrible war-cry, of Vāsava roaring in the heavens, assuredly and openly will Mahendra hurl his thunderbolt at thee, do thou therefore be-think thyself of thy good, for this is the time to do it."[8]

Vyāsa said,—"Thus accosted by Dhritarāshtra, and hearing the roar of howling Vāsava, the king communicated this intelligence to Samvarta stedfast in devotion and the highest of all virtuous men."[9]

Marutta said,—"Verily this rain-cloud floating in the air indicates that Indra must be near at present, therefore, O prince of Brāhmanas, I seek shelter from thee, do thou O best

of Brāhmanas remove this fear of Indra from my mind.[10] The Wielder of the thunderbolt is coming encompassing the ten directions of space with his terrible and superhuman refulgence and my assistants at this sacrificial assembly have been overcome with fright.[11]

Samvarta said,—"O lion among kings, thy fear of Cakra will soon be dispelled, and I shall soon remove this terrible pain by means of my magic lore (incantation), be calm and have no fear of being overpowered by Indra.[12] Thou hast nothing to fear from the god of a hundred sacrifices, I shall use my staying charms, O king, and the weapons of all the gods will avail them not.[13] Let the lightning flash in all the directions of space, and the winds entering into the clouds pour down the showers amid the forests, and the waters deluge the heavens and the flashes of lightning that are seen will avail not, thou hast nothing to fear,[14] let Vāsava pour down the rains and plat his terrific thunderbolt where he will, floating among the watery masses (clouds) for thy destruction, for the god Vahni (Agni) will protect thee in every way, and make thee attain all the objects of thy desire."[15]

Marutta stid,—"This appalling crash of the thunderbolt together with the howling of the winds, seem terrible to my ears and my heart is afflicted again and again, O Brāhmana, and my peace of mind is gone at present.[16]

Samvarta said,—"O king, the fear in thy mind from this terrible thunderbolt will leave thee presently. I shall dispel the thunder by the aid of the winds, and seting aside all fear from thy mind, do thou accept a boon from me according to thy heart's desire, and I shall accomplish it for thee."[17]

Marutta said,—"I desire, O Brāhmana, that Indra all of a sudden should come in person at this sacrifice, and accept the oblation offered to him, and that all the other gods also come and take their appointed shares of the offerings and accept the libations of Soma offered to them."[18]

Samvarta said,—"I have, by the power of my incantations attracted Indra in person to this sacrifice. Behold, O monarch Indra coming with his horses, and worshipped by the other gods hastening to this sacrifice."[19]

Then the Lord of the Devas attended by the other gods and riding in his chariot drawn by the most excellent steeds, approached the sacrificial altar of that son of Avikshit and drank the Soma libations of that unrivalled monarch.[20] And king Marutta with his priest rose to receive Indra coming with the host of gods and well-pleased in mind, he welcomed the lord of the Devas with due and foremost honors according to the Cāstras.[21]

Samvarta said,—"Welcome to thee, O Indra, by thy presence here, O learned one, this sacrifice has been made grand, O slayer of Vala and Vritra, do thou again quaff this Soma juice produced by me today."[22]

Marutta said,—"Do thou look with kindness upon me, I bow unto thee, O Indra, by thy presence, my sacrifice has been perfected, and my life too blessed with good results. O Surendra, this excellent Brāhmana, the younger brother of Vrihaspati is engaged in performing my sacrifices."[23]

Indra said,—"I know thy priest, this highly energetic ascetic, the younger brother of Vrihaspati, at whose invitation I have come to this sacrifice, I am, O monarch, well-pleased with thee and my resentment against thee hath been destroyed."[24]

Samvarta said,—"If, O prince of the Devas, thou art pleased with us, do thou thyself give all the directions for this sacrifice, and O Surendra, thyself ordain the sacrificial portions (for the gods), so that O god, all the world may know that it hath been done by thee."[25]

Vyāsa said,—"Thus accosted by the son of Angira, Cakra himself gave directions to all the gods to erect the hall of assembly, and a thousand well-furnished excellent rooms looking grand as in a picture,[26] and speedily to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsarasas and to furnish that portion of the sacrificial ground reserved for the dance of the Apsarasas, like unto the palace of Indra in the heaven.[27] O king, thus directed, the renowned dwellers of heaven speedily fulfilled the directions of Cakra. And then, O king, Indra well-pleased and adored, thus said to king Marutta,[28]—O prince, by associating with

thee at this sacrifice, thine ancestors who have gone before thee, as well as the other gods have been highly gratified and accepted the oblations offered by thee.[29] And now, O king, let the foremost of regenerate beings offer on the sacrificial altar a red bull appertaining to the Fire-god and a secred and duly consecrated blue bull with a variegated skin, appertaining to the Viçwedevas.[30] Then, O king, the sacrificial ceremony grew in splendour, wherein the gods themselves collected the food, and Cakra the lord of the gods, possessed of horses, and worshipped by the Brāhmanas, became an assistant at the sacrifice.[31] And then the high-souled Samvarta ascending the altar, and looking radiant as the second embodiment of the blazing fire, loudly addressing the gods with complaisance, offered oblations of clārified butter to the fire with incantation of the sacred hymns.[32] And then the slayer of Vala first drank the Soma juice, and then the assembly of other gods who drank Soma, and then in happiness and with the king's permission they returned home well-pleased and delighted.[33] Then that monarch, the slayer of his enemies, with a delighted heart, placed heaps of gold on diverse spots, and distributing the immense wealth to the Brāhmanas, he looked glorious like Kuvera the god of wealth.[34] And with a buoyant heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire realm extending to the borders of the sea.[35] So virtuous in this world was that king, at whose sacrifice such an enormous quantity of gold was collected, and now, O prince, thou must collect that gold and worshipping the gods with due rites, do thou perform this sacrifice."[36]

Vaiçampāyana continued,—"Then the Pāndava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyāsa), and desirous of performing his sacrifice with those riches, he held repeated consultations with his ministers."[37]

Section XI.

Vaiçampāyana said,—"When Vyāsa of wonderful achievements had concluded his speech to the king, the highly-puissant son of Vasudeva (Krishna) also addressed him. Knowing the king, the son of Prithā, afflicted in mind, and bereft of his relatives and kinsmen slain in battle, and appearing crest fallen like the sun darkened by eclipse, or fire smothered by smoke, that prop of the Vrishni race (Krishna), comforting the son of Dharma, essayed to address him thus."[1-3]

Vásudeva said,—"All crookedness of heart leads to destruction (perdition ?) and all rectitude leads to Brahma, (spiritual excellence). This and this only is the aim and object of all true wisdom, what can mental distraction do (to one who understands this) ![4] Thy Karma has not yet been annihilated nor have thy enemies been subjugated, for thou dost not yet know the enemies that are still lurking within thine own flesh.[5] I shall (therefore) relate to thee truly as I have heard it, the story of the war of Indra with Vritra as it took place.[6] In ancient times the Prithivi (earth), O king, was encompossed by Vritra, and by this abstraction of earthly matter the seat of all odor, there arose bad odors on all sides, and the Performer of a hundred sacrifices (Indra), being much enraged by this act, hurled his thunberbolt at Vritra.[7-8] And being deeply wounded by the thunderbolt of mighty Indra, Vritra entered into the (waters), and by doing so, he destroyed their property.[9] The waters being seized by Vritra, their liquid property left them. At this Indra became highly enraged and again smote him with his thunderbolt.[10] And he (Vritra) smitten by the thunderbolt by the most powerful Indra betook himself to the Jyoti (luminous matter) and abstracted its inherent property.[11] The luminous matter being overwhelmed by Vritra and its property, color and form being thereby lost,[12] the wrathful Indra again hurled his thunderbolt at him. And thus wounded again by Indra of immeasurable power,[13] Vritra entered all on a sudden into the Vāyu (gaseous matter, and thereafter made away with its inherent property.[14] And this matter being overpowered by Vritra and its property, touch

being lost. Indra became again filled with wrath and flung his thunderbolt at him. And wounded therein by the mighty (Indra), he overwhelmed the Ākāça (ether), and took away its inherent property. and the Ākāça being overwhelmed by Vritra, and its property, sound, being destroyed, the god of a hundred sacrifices highly incensaed, again smote him with his thunderbolt.[15-16] And thus smitten by the mighty Indra, he suddenly entered into his (Cakra's) body, and took away its essential attributes.[17] And overtaken by Vritra, he was filled with great illusion. And, O venerable sir, the mightiest of Bharata's race,[18] we have heard that Vaçishtha comforted Indra (when he was thus afflicted) and that the god of a hundred sacrifices slew Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Cakra to the great sages, and they in turn told it to me.[20]

Section XII.

Vāsudeva said,—"There are two kinds of ailments, physical and mental. They are produced by the mutual action of the body and mind on each other, and they never arise without the interaction of the two.[1] The ailment that is produced in the body, is called the physical ailment, and that which has its seat in the mind, is known as the mental ailment.[2] The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential transformations generated in the physical body, and when these humours are evenly distributed, and are present in due proportions, they are said to be symptomatic of good health.[3] The warm humour is acted upon (allayed) by the cold, and the cold by the warm. And Sattwa, Rajas, and Tamas are the attributes of the soul,[4] and it is said by the learned, that their presence in due proportions, indicates health (of the mind). But if any of the three preponderate, some remedy is enjoined (to restore the equilibrium.)[5] Happiness is overcome by sorrow, and sorrow by pleasure. Some people while afflicted by sorrow, desire to recall (past) happiness, while others, while in the enjoyment of happiness, desire

to recall past sorrow.[6] But thou, O son of Kunti, dost neither desire to recall thy sorrows nor thy happiness, what else dost thou desire to recall barring this delusion of sorrow. Or, perchance, O son of Prithā, it is thy innate nature,[7] by which thou art at present overpowered. Thou dost not desire to recall to thy mind the painful sight of Krishnā standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and in the presence of all the Pāndavas. And it is not meet that thou shouldst brood over thy departure from the city, and thy exile with the hide of the antelope for thy robe, and thy wanderings in the great forest, nor shouldst thou recall to thy mind the affliction from Jatāsura, the fight with Chitrasena, and thy troubles from the Saindhavas.[8-11] Nor it is proper, O son of Prithā, and conqueror of thy foes, that thou shouldst recall the incident of Kichaka's kicking Draupadi, during the period of thy exile passed in absolute concealment,[12] nor the incidents of the fight which took place between thyself and Drona and Bhishma. The time has now arrived, when thou must fight the battle which each must fight single handed with his mind.[13] Therefore, O chief of Bharata's race, thou must now prepare to carry the struggle against thy mind, and by dint of abstraction and the merit of thine own Karma, thou must reach the other side (overcome) of the mysterious and unintelligible (mind).[14] In this war there will be no need for any missiles nor for friends nor attendants. The battle which is to be fought alone and single handed has now arrived for thee.[15] And if vanquished in this struggle, thou shalt find thyself in the most wretched plight, and O son of Kunti, knowing this, and acting accordingly, shalt thou attain success.[16] And knowing this wisdom and the destiny of all creatures, and following the conduct of thy ancestors, do thou duly administer thy kingdom.[17]

Section XIII.

Vāsudeva said,—"O scion of Bharata's race, salvation is not attained by foregoing the external things (like kingdom &c), it is only attained by giving up things which pander to

the flesh (body).[1] The virtue and happiness which are attainable by the person who has renounced only the external objects, but who is at the sametime engrossed by passions and weakness of the flesh, let these be the portion of our enemies.[2] The word with two letters is Mrityu (death of the soul or perdition), and the word with three letters is Cāçwata Brahman, or the eternal spirit. The consciousness that this or that thing is mine, or the state of being addicted to worldly objects is Mrityu and the absence of that feeling is Cāçwatam.[3] And these two, Brahman and Mrityu, O king, have their seats in the souls of all creatures, and remaining unseen, they, without doubt, rage war with each other.[4] And if, O Bharata, it be true that no creature is ever destroyed, then one doth not make oneself guilty of the death of a creature by piercing (destroying) its body.[5] What matters the world to a man, if having acquired the sovereignty of the whole earth with its mobile and immobile creation, he does not become attached to it, or engrossed in its enjoyment.[6] But the man who having renounced the world, has taken to the life of the recluse in the forest, living on wild roots and edibles, if such a man, O son of Prithā, has a craving for the good things of the world, and is addicted to them, he may be said to bear Mrityu (death) in his mouth.[7] Do thou, O Bharata, watch and observe the character of thy external and internal enemies, (by means of thy spiritual vision). And the man who is able to perceive the nature of the eternal reality is able to overreach the influence of the great fear (perdition).[8] Men do not look with approbation upon the conduct of those who are engrossed in worldly desires, and there is no act without having a desire (at its root) and all (Kama) desires are, as it were, the limbs (offshoots) of the mind. Therefore, wise men knowing this, subjugate their desires. The Yogi who holds communion with the Supreme Spirit, knows Yoga to be the perfect way (to salvation) by reason of the practices of his many former births. And remembering that, what the soul desires, is not conducive of piety and virtue, but that the repression of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism, Vedic rites whose object is attain-

ment of worldly prosperity, ceremonies, sacrifices, religious rules and meditation, with the motive of securing any advantage thereby.[9-11] In illustration of this truth, the sages versed in ancient lore, recite these Gathas called by the name of Kāmagitā, do thou O Yudhishthira, listen to the recital of them in detail.[12] (Kāma says) No creature is able to destroy me without resorting to the proper methods (*viz.*, subjugation of all desires and practice of Yoga &c.)[13] If a man knowing my power, strive to destroy me by muttering prayers &c., I prevail over him by deluding him with the belief that I am the subjective ego within him. If he wish to destroy me by means of sacrifices with many presents,[14] I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to annihilate me by mastering the Vedas and Vedāngas, I overreach him by seeming to his mind to be the soul of virtue amongst the immobile creation.[15] And if the man whose strength lies in truth, desire to overcome me by patience,[16] I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, desire to destroy me by means of asceticism,[17] I appear in the guise of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning,[18] who with the object of attaining salvation desires to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without a compeer, whom no creature can kill or destroy.[19] For this reason thou too, O prince, divert thy desires (Kāma) to virtue, so that, by this means, thou mayst attain what is well for thee.[20] Do thou therefore make preparations for the due performance of the horse-sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents.[21] Let not therefore grief overpower thee again, on beholding thy friends lying slain on the battle-field. Thou canst not see the men slain in this battle alive again.[22] Therefore shouldst thou perform magnificent sacrifices with presents, so that thou mayst attain fame in this world, and reach the perfect way (hereafter).[23]

Section XIV.

Vaiçampāyana said,—"With such speeches as these, was the royal saint Yudhishthira, bereft of his friends, consoled by those sages of great ascetic merits.[1] And O monarch, that lord of men exhorted by the worshipful Vishtaraçraba himself, and by Dwaipāyana (Vyāsa), Krishna, Devasthāna, Nārada, Bhima, Nakula, Krishnā (Draupadi), Sahadeva, and the sharp-witted Vijaya, as well as by other great men, and Brāhmanas versed in the Cāstras, became relieved of all mental affliction and sorrow arising from the death of his dear relations.[2-4] And that monarch Yudhishthira after performing the obsequial ceremonies of his departed friends, and honoring the Brāhmanas and Devas (gods), brought the kingdom of the earth with its girdle of oceans, under his sway.[5] And that prince of Kuru's race having regained his kingdom, with a tranquil mind, thus addressed Vyāsa, Nārada and the other sages who were present.[6]—I have been comforted by the words of so great, ancient and aged saints as yourselves, and I have now no cause left for the least affliction.[7] And likewise, I have attained great wealth, with which I may worship the gods, therefore, with your assistance, I shall now perform the sacrifice.[8] O the best of regenerate beings, we have heard that those (Himālayān) regions are full of wonders, therefore, O Brāhmana, saint and grandsire do thou so ordain that under thy protection we may safely reach the Himālaya mountains,[9] the performance of my sacrifice being entirely within thy control, and then the adorable celestial saint Nārada and Devasthāna have also addressed exquisite and well-meaning words for our well being.[10] No unlucky man in times of great tribulation and distress, has ever the good fortune to secure the services of such preceptors and friends approved of all virtuous men.[11] Thus addressed by the king, those great saints, bidding the king and Krishna and Arjuna to repair to the Himālayan regions,[12] then and there vanished in the presence of the assembled multitude, and the king, the lordly son of Dharma, then seated himself there for a while.[13] And the Pāndavas then in consequence of the death of Bhishma, were engaged in performing his funeral cere-

monies. And their time, while thus engaged, seemed too long in passing,[14] and performing the last rites to the mortal remains of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brāhmanas. And then the foremost descendant of Kuru,[15] again performed with Dhritarāshtra the funeral rites (of the heroes slain in battle), and having given away immense wealth to the Brāhmanas, the Pāndava chief[16] with Dhritarāshtra in advance, made his entry into the city of Hastinā Nagar, and consoling his lordly uncle, possessed of eyes of wisdom,[17] that virtuous prince continued to administer the earth with his brothers.[18]

Section XV.

Janamejaya said,—'O the best of regenerate beings, when the Pāndavas had reconquered and pacified their kingdom, what did the two warriors, Vāsudeva and Dhananjaya do?[1]

Vaiçampāyana said,—'O lord of the earth, Vāsudeva and Dhananjaya were highly pleased when the Pāndavas had succeeded in regaining and pacifying their dominions,[2] and they deported themselves with great satisfaction, like unto Indra and his consort in the celestial regions, and amidst picturesque woodland sceneries, and tablelands of mountains, and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Açwins in the Nandana garden of Indra.[3-4] And, O Bhārata, the high-souled Krishna and the son of Pāndu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, whiled away their time in great merriment.[5] And there, O prince, they passed their time in recounting the stirring incidents of the war, and the sufferings of their past lives.[6] And those two high-souled ancient sages, glad at heart, recited the genealogy of the races of saints and gods.[7] Then Keçava, knowing the full import of all matters, addressed Pārtha in a sweet and beautiful speech of excellent style and import.[8] And then Janārddana comforted the son of Prithā afflicted by the death of his sons, and thousands of other relatives.[9] And he of great ascetic merit and knowing the science of all things duly consoling him, rested for a while,

as if a great burden had been removed from his own person.[10] Then Govinda (Krishna) consoling Arjuna with sweet speech addressed those well-reasoned words to him.[11]

Vāsudeva said,—'O Arjuna, the terror of thine enemies, this whole earth has been conquered by the king, the son of Dharma, relying on the power of thy arms.[12] And O the best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the might of Bhimasena and the twin brothers.[13] O thou who knowest what virtue is, it was by righteousness alone, that the king has been able to regain his kingdom free from all enemies (thorns), and it was by the action of righteousness, that king Suyodhana has been killed in battle,[14] and, O son of Prithā and pillar of the Kuru race, the wicked sons of Dhritarāshtra, avaricious, always rude in speech, and bent upon an unrighteous course of conduct,[15] having been exterminated with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with thy aid,[16] and I too O son of Pāndu, have been pleasantly whiling away my time in thy company, amidst woodland scenes.[17] O terror of thine enemies, what more need I tell thee, but that where thou and Prithā, and the king, the son of Dharma, and the mighty Bhimasena and the two sons of Mādri are, there am I attracted with exquisite delight.[18] O descendant of Kuru, in these delightful and sacred and heaven-like halls of assembly, a long time hath fleetted away in thy company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race.[19-20] And now I am desirous of repairing to the city of Dwārāvati. Do thou therefore, O most valorous of men, assent to my departure.[21] When king Yudhishthira was smitten heavily with affliction, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a vew of assuaging his grief, and the pliant and high-minded Yudhishthira, though our sovereign, and versed in all lore, paid due heed to our words.[22] That son of Dharma honors truth, and is grateful and righteous, therefore will his virtue, and good sense and the stability of his power always endure.[23-24] And now, O Arjuna, if it pleases thee, do thou go to that high minded

prince and tell him of my intention to depart from this place.[25] For, O thou of mighty arms even if death cometh to me, I am unwilling to do anything that may displease him, leaveing alone my going to the city of Dwārāvati.[26] O son of Prithā, and descendant of Kuru, I now tell thee truly desiring to do only what is good and agreeable to thee, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, when O Arjuna that monarch, the son of Dhritarāshtra hath been slain with his armies and attendants,[27-28] and the earth, my friend, with its girdle of seas, and its mountains and woods and forests, and the kingdom of the Kuru king filled with various gems, have passed under the sway of that wise son of Dharma. And O foremost prince of Bharata's race, may that virtuous prince administer the entire kingdom of the earth in righteousness,[29-30] and with the respect and approbation of numerous high-souled Siddhas, and having his praises always extolled by the court heralds.[31] Do thou, O chieftain of Kuru's race, accompany me to-day to the presence of the king, the great aggrandiser of the Kuru race, and sound him of my intended return to Dwārakā.[32] As Yudhishthira the high-souled king of the Kurus always commands my love and respect, I have, O son of Prithā, placed this my body and all the wealth that I have in my house, at his disposal.[33] And O prince Pārtha (son of Prithā) when this earth has come under thy sway and that of the worshipful Yudhishthira of excellent character, there no longer remains any necessity for my staying here except for my affection for thee.[34] And O monarch, when the re-doubtable Arjuna had been thus accosted by the noble-hearted Janārddana, he, shewing all the honors due to him, sorrowfully replied by merely saying 'be it so.'[35]

SECTION XVI.

Janamejaya said,—'When the high-souled Keçava and Arjuna after slaying their enemies repaired to the assembly rooms what conversation, O regenerate one, took place between them?'[1]

(*Anugitā Parva.*)

Vaiçampāyana said,—"The son of Prithā (Arjuna), having recovered his own kingdom, joyously spent his time, without doing anything else, in the company of Krishna, his heart filled with delight, in that palace of celestial beauty.[2] One day, those two listlessly proceeded to a particular part of the palace that looked, O king, like a veritable portion of Heaven. Themselves filled with delight, they were then surrounded by their relatives and attendants.[3] Pāndu's son Arjuna, filled with joy in the company of Krishna, surveyed that delightful mansion, and then addressed his companion, saying,—'O mighty armed one, thy greatness became known to me upon the approach of the battle.[4] O son of Devaki, thy form also, as the Lord of the universe, then became known to me![5] What thy holy self said unto me at that time, O Keçava, through affection, has all been forgotten by me, O chief of men, in consequence of the fickleness of my mind![6] Repeatedly, however, have I been curious on the subject of those truths. Thou, again, O Mādhava, wilt repair to Dwārakā soon!'"[7]

Vaiçampāyana continued,—"Thus addressed by him, Krishna of mighty energy, that foremost of speakers, embraced Phālguna and replied unto him as follows.[8]

"Vāsudeva said,—'I made thee listen to truths that are regarded as mysteries. I imparted to thee truths that are eternal. Verily, I discoursed to thee on Religion in its true form and on all the eternal regions.[9] It is exceedingly disagreeable to me to learn that thou didst not, from folly, receive what I imparted. The recollection of all that I told thee on that occasion will not come to me now.[10] Without doubt, O son of Pāndu, thou art destitute of faith and thy understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in detail, all that I said on that occasion.[11] That religion (about which I discoursed to thee then) is more than sufficient for understanding Brahma. I cannot discourse on it again in detail.[12] I discoursed to thee on Supreme Brahma, having concentrated myself in Yoga. I shall now, however, recite to thee an old history upon the same topic.[13] O foremost of all persons observant of duty, listen to every-

thing I now say, so that, with an understanding adapted to my teaching, thou mayst succeed in attaining to the highest end![14] O chastiser of foes, on one occasion, a Brāhmana came to us from the regions of Heaven. Of irresistible energy, he came from the regions of the Grandsire. He was duly reverenced by us.[15] Listen, O son of Prithā, without yielding to scruples of any kind, to what he, O chief of Bharata's race, said, in answer to our enquiries, agreeably to heavenly forms!'[16]

'The Brāhmana said,—That which thou askest me, O Krishna, connected with the religion of Moksha (Emancipation), led by thy compassion for all creatures (and not for thy own good),—that, indeed, which destroys all delusion,—O thou that art possessed of supreme puissance,*[17] I shall now tell thee duly, O slayer of Madhu! Do thou listen with concentrated attention as I discourse to thee, O Mādhava![18] A Brāhmana of the name of Kaçyapa, possessed of penances and the foremost of all persons conversant with duties, came to a certain other Brāhmana who had become conversant with all the mysteries of religion.†[19] Indeed, the latter had mastered all the knowledge which the scriptures teach respecting the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives. He was well skilled in the truths of all topics relating to the world. He had mastered the truth about pleasure and pain.[20] He knew the truth about birth and death, and understood the distinctions between merit and demerit. He was a beholder of the ends attained to by embodied creatures high and low in consequence of their acts.[21] He lived like one emancipated from the world. Crowned with ascetic success and possessed of perfect tranquillity of soul, he had all his senses under complete control. He seemed to blaze with the resplendence of Brahma and capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all.

* 'Bhutānām &c.,' is explained by Nilakantha as 'no swasya,' and the vocative 'vibho' is taken as 'Paramātman.'—T.

† 'Agatāgamam' implies, as explained by the Commentator, 'prāptaçāstarahasya m,'—T.

He used to rove in the company of invisible Siddhas and celestial musicians. He used to sit and converse with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind. Kaçyapa having heard of him truly, desired to see him. Possessed of intelligence, that foremost of all Brāhmanas approached the sage.[22-24] Himself possessed of penances, Kāçyapa, moved by the desire of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes.[25] Filled with wonder at the sight of those extraordinary accomplishments, Kāçyapa began to wait upon that foremost of all Brāhmanas, with the dutiful reverence of a disciple waiting upon his preceptor and succeeded in propitiating him.[26] By his devotion, O scorcher of foes, rendering to him the obedience due from a disciple to a preceptor, Kāçyapa gratified that Brāhmana who possessed all these accomplishments and was endued, besides, with scriptural learning and excellent conduct.[27] Gratified with Kāçyapa, the Brāhmana one day addressed him cheerfully and spoke as follows, with an eye to the highest success. Listen to those words, O Janārddana, as I repeat them![28]

" '—The ascetic crowned with success said,—By diverse acts, O son, as also by the aid of merit, mortal creatures attain to diverse ends here and residence in Heaven.[29] Nowhere is the highest happiness; nowhere can residence be eternal. There are repeated falls from the highest regions acquired with such sorrow.[30] In consequence of my indulgence in sin, I had to attain to diverse miserable and inauspicious ends, filled as I was with lust and wrath, and deluded by cupidity.[31] I have repeatedly undergone death and rebirth. I have eaten diverse kinds of food, I have sucked at diverse breasts.[32] I have seen diverse kinds of mothers, and diverse fathers dissimilar to one another. Diverse kinds of happiness have been mine and diverse kinds of misery, O sinless one![33] On diverse occasions have I been separated from what was agreeable and united with what was disagreeable. Having earned wealth with great toil I have had to put up with its loss.[34] Insults and excessive misery I have received from king and relatives. Mental and physical pain, of great severity, have been mine.[35] Humilia-

tions I have undergone, and death and immurement under circumstances of great severity. Falls into Hell have been mine, and great tortures in the domains of Yama.[36] Decrepitude and diseases have repeatedly assailed me, and calamities, as frequent, in copious measure. In this world I have repeatedly undergone all those afflictions that flow from a perception of all pairs of opposites.[37] After all this, one day, overwhelmed with sorrow, blank despair came upon me. I took refuge in the Formless. Afflicted as I was with great distress, I gave up the world with all its joys and sorrows.*[38] Understanding then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul, I attained to this success that thou seest.[39] I shall not have to come to this world again (after my departure hence). Verily, till I attain to absorption into eternal Brahma, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine and on those beings that constitute this universe.†[40] Having acquired this excellent success, I shall, after departing from this world, proceed to what is above it (*i. e.*, Satyaloka) and thence to what is higher (*i. e.*, obsorption into Brahma).[41] Verily, I shall attain to the condition, which is unmanifest, of Brahma. Let no doubt be thine as regards this. O scorcher of foes, I shall not return to this world of mortal creatures.[42] O thou of great wisdom, I have become gratified with thee. Tell me what I shall do for thee! The time has come for the accomplishment of that purpose for which thou hast come hither.[43] Verily, I know that object for which thou hast sought me. I shall soon depart from this world. Hence it is that I have given thee this hint.[44] O thou of great wisdom and experience,

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* 'Nirākārāçritena' is explained by Nilakantha as 'Asamprajnātā-samādhi-samadhigamya Brahmabhāvāçritena,' implying reliance on Brahma by having recourse to Samādhi or a suspension of all functions of both body and mind (through Yoga) and arrival at that state which is one of perfect unconsciousness.'—T.

† The dissolution here spoken of is the Mahāpralaya and not the Khanda or Avāntara Pralayas. Till then, the sage will look upon all beings, *i. e.*, their repeated migrations.—T.

I have been highly gratified with thee for thy behaviour. Do thou question me! I shall discourse on what is beneficial to thee, agreeably to thy desire.[45] I think thy intelligence is great. Indeed, I applaud it much, for it was with the aid of that intelligence that thou wert able to recognise me. Surely, O Kāçyapa, thou art possessed of great intelligence.—' "[46]

SECTION XVII.

"Vāsudeva said,—'Touching the feet of that sage, the Brāhmana asked him some questions that were exceedingly difficult to answer. That foremost of all righteous persons then discoursed on those duties that were referred to.[1]

" 'Kāçyapa said,—How does the body dissolve away, and how is another acquired? How does one become emancipated, after passing through a repeated round of painful rebirths?[2] Enjoying Prakriti for sometime, how does Jiva cast off the particular body (which Prakriti gives)? How does Jiva, freed from the body, attain to what is different from it (*viz.*, Brahma?[3] How does a human being enjoy (and endure the fruits of) the good and bad acts done by him? Where do the acts exist of one that is devoid of body?*—[4]

" 'The Brāhmana said,—Thus urged by Kāçyapa, the emancipated sage answered those questions one after another. Do thou listen to me, O scion of the Vrishni race, as I recite to thee the answers he made.[5]

" '—The Emancipated sage said,—Upon the exhaustion of those acts capable of prolonging life and bringing on fame

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* The Commentator explains that altogether seven questions are asked. The first is about the dissolution of the body. The second relates to the manner of re-acquiring a body. The third has reference to the manner in which rebirth may be avoided. The fourth relates to the causes that operate for giving a body to Jiva. By 'Prakriti' is meant Nature or that Ne-science which is the cause of body. The fifth relates to the *Anyat* or *Param*, *viz*, how final Emancipation or absorption into Brahma takes place. The sixth pertains to the manner in which the fruits of acts are enjoyed or endured. The seventh enquires after the way in which acts attach to Jiva even when devoid of a body.—T.

which are done in a particular body that Jiva assumes,[6] the embodied Jiva, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding turns away from the proper course.[7] The man of uncleansed soul, after even a correct apprehension of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him.*[8] At such a time he indulges in practices that are exceedingly harmful. He sometimes eats excessively and sometimes abstains altogether from food.[9] He eats bad food or bad meat or takes bad drinks, or food that has been made up of ingredients incompatable with one another. He eats food that is heavy in excess of the measure that is beneficial, or before the food previously taken has been digested.[10] He indulges in physical excercise and sexual pleasure in excess of the due measure, or through evidity for work, suppresses the urgings of his corporeal organism even when they become pronounced.[11] Or, he takes food that is very juicy, or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the time comes.†[12] From such excitement of the faults in his body, he gets disease ending in death itself. Sometimes the person engages in perverse or unnatural acts like hanging (for bringing about his death).[13] Through these causes the living

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* 'Kāla' here means both the season of the year and the age of the person. Food that is beneficial in summer is not so in winter, or that which is beneficial in youth is otherwise at old age. All the texts that I have seen have 'viditwā' and not 'aviditwā' which Telang takes in his version for the "sacred Books of the East." 'Kāla' is always interpreted by the Commentators of Charaka as refering to either period of life or period of the year. This, as well as the following verses, relate to the laws of health as expounded by Charaka —T.

† The faults are three, *viz.*, Wind, Bile, and Phlegm. When existing in a state of harmony, they produce health. When one is excited or two, or all, indisposition sets in. They are called 'dosha' or faults, because of their liability to be excited and produce disease. Telang, not suspecting that the whole passage is a reproduction of a passage in the ancient work edited by Charaka, misunderstands some expressions and wrongly renders 'doshān' into 'disorders.' It is a reclincal term.—T.

body of the creature dissolves away. Understand correctly the manner as I declare it to thee !*[14] Urged on by the Wind which becomes violent, the heat in the body, becoming excited, and reaching every part of the body one after another, restrains all the (movements of the) vital breaths.[15] Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to reside.[16] In consequence of this, Jiva, feeling great pain, quickly takes leave of its mortal casement. Know, O foremost of regenerate persons, that when the vital parts of the physical organism become thus afflicted, Jiva slips away from the body, overwhelmed with great pain. All living creatures are repeatedly afflicted with birth and death.[17-18] It is seen, O chief of Brāhmanas, that the pain which is felt by a person when casting off his bodies is like to what is felt by him when first entering the womb or when issuing out of it. His joints become almost dislocated and he derives much distress from the waters (of the womb).†[19-20] Urged on by (another) violent wind, the wind that is in the body becomes excited through cold, and dissolves away the union of matter (called the body) into its respective elements numbering five.‡[21] That wind which resides in the vital breaths called Prāna and Apāna occurring within this compound of the five primal elements, rushes upwards, from a situation of distress, leaving the embodied creature.[22] It is even thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness.[23] Deserted by Brahma (for Jiva is Brahma), the person is said to be dead.

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* 'Jivitam' in the second line seems to be an objective of 'çariram' in the first.—T.

† 'Garbha-sankramane' is explained by Nilakantha as 'entering this fœtus in the womb after casting off the body appertaing to the other world. I think Telang is not correct in his version of 19 and 20. 'Atisarpana' can never imply 'exhaustion ;' hence, 'karmanām' can never be the reading he adopts. Besides 'tādriçam' seems to settle the question. The tortures felt at death are similor to those at birth.—T.

‡ 'Sambhutātwam' is 'sanhatātwam.' 'Niyachachati' is 'nāçyyati' 'Vāyu' is understood in the second line, or that in the first line of the next verse may be taken as the nom. of 'niyachcchati.'—T.

By those ducts through which he perceives all sensuous objects, the bearer of the body no longer perceives them.[24] The life-breaths that are generated by food, it is the eternal Jiva who creates in the body in those very ducts.[25] The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body. It is said so in the Cāstras.[26] When those vital parts are pierced, Jiva, rising up, enters the heart of the living creature and restrains the principle of animation without any delay.[27] The creature then, though still endued with the principle of conciousness, fails to know anything. The vital parts being all overwhelmed, the knowledge of the living creature becomes overwhelmed by darkness.[28] Jiva then, who has been deprived of everything upon which to stay, is then agitated by the wind. He then, deeply breathing a long and painful breath,[29] goes out quickly, causing the inanimate body to tremble. Dissociated from the body, Jiva, however, is surrounded by his acts.[30] He becomes equiped on every side with all his auspicious acts of merit and with all his sins. Brāhmanas endued with knowledge and equiped with the certain conclusions of the scriptures,[31] know him, from indications, as to whether he is possessed of merit or with its reverse. Even as men possessed of eyes behold the fire-fly appearing and disappearing amid darkness, men possessed of the eye of knowledge and crowned with success of penances, behold, with spiritual vision, Jiva as he leaves the body, as he is reborn, and as he enters the womb. It is seen that Jiva has three regions assigned to him eternally.[32-34] This world where creatures dwell is called the field of action. Accomplishing acts good or bad, all embodied creatures attain to the fruits thereof.[35] In consequence of their own acts, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, in consequence of those acts of theirs, attain to Hell.[36] This condition of sinking with head downwards, in which creatures are cooked, is one of great misery. It is such that a rescue therefrom is exceedingly difficult. Indeed, one should strive hard for saving oneself from this misery.[37] Those regions where creatures dwell when they ascend from this world I shall now declare

truly. Do thou listen to me with attention.[38] By listening to what I say, thou shalt attain to firmness of understanding and a clear apprehension of (good and bad) acts. Know that even those are the regions of all creatures of righteous deeds, *viz.*, the stellar worlds that shine in the firmament, the lunar disc, and the solar disc as well that shines in the universe in its own light.[39-40] Upon the exhaustion, again, of their merits, they fall away from those regions repeatedly. There, in Heaven itself, is distinction of inferior, superior, and middling felicity.[41] There in Heaven itself, is discontent at sight of prosperity more blazing than one's own. Even these are the goals which I have mentioned in detail.[42] I shall, after this, discourse to you on the attainment by Jiva of the condition of residence in the womb.[42] Do thou hear me, with concentrated attention, O regenerate one, as I speak to thee!—' "[43]

SECTION XVIII.

" '—The Brāhmana said,—The acts, good and bad, that Jiva does are not subject to destruction. Upon attainment of body after body, those acts produce fruits corresponding with them.*[1] As a fruit-bearing tree, when the season comes of productivity, yields a large quantity of fruit, merit, achieved with a pure heart, similarly yields a large crop (of felicity).[2] After the same fashion, sin, done with a sinful heart, produces a large crop of misery. The Soul (or Jiva), placing the mind ahead, addresses himself to action.[3] Hear then how Jiva, equipt with all his acts and overwhelmed with lust and wrath, enters the womb.[4] The vital seed, mixed with blood, enters the womb of females and becomes the field (of Jiva), good or bad, born of (his) acts.[5] In consequence of his subtlety and the condition of being unmanifest, Jiva does not become attached to anything even after attaining to a body. Therefore, he is called Eternal Brahma.†[6] That (*viz.*, Jiva or Brahma) is

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* 'Pachante' is 'phalam prayachcchanti.'—T.

† Nilakantha explains this verse in a different way. According to him it means, 'In consequence of his subtlety and imperceptibility, Jiva does not become attached to anything. For this reason, one possessed

the seed of all creatures. It is in consequence of Him that living creatures live. That Jiva, entering all the limbs of the fœtus part by part, accepting the attribute of mind, and residing within all the regions that belong to Prāna, supports (life). In consequence of this, the fœtus, becoming endued with mind, begins to move its limbs.*[7-8] As liquified iron, poured (into a mould), takes the form of the mould, know that the entrance of Jiva into the fœtus is even such.[9] As fire, entering a mass of iron, heats it greatly, do thou know that the manifestation of Jiva in the fœtus is such.[10] As a lamp, burning in a room, discovers (all things within it), after the same manner mind discovers the different limbs of the body.†[11] Whatever acts, good or bad, Jiva does in a former body, have certainly to be enjoyed or endured by him.[12] By such enjoyment and endurance former acts are exhausted, and other acts, again, accumulate, till Jiva succeed in acquiring a knowledge of the duties included in that contemplation which leads to Emancipation.[13] Regarding this, I shall tell thee those acts by which Jiva, O best of men, while coursing through a repeated round of re-births, becomes happy.[14] Gifts, observances of austerity, Brahmacharyya, bearing Brahma according to the ordinances laid down, self-restraint, tranquillity, compassion for all creatures,[15] restraint of passions, abstention from cruelty as also from appropriating what belongs to others, refraining from doing even mentally, all acts that are false and injurious to living creatures on the Earth,[16] reverently serving mother and father, honouring deities and guests, worship of preceptors, pity, purity, constant restraint of all organs,[17] and causing of all good acts, are said to constitute

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of a knowledge of Brahma, having become cognisant of Brahma, and attained the great object of his desire, succeeds in becoming so (*i. e.*, dissociated from all things). This interpretation seems to be a little far-fetched.—T.

* 'Chetasa' indicates 'upādhibhutena,' for previously, Jiva was without 'upādhi.' 'Prānasthāneshu' implies 'Indriyagolokeshu' or those vital parts which constitute the seats of the senses. 'Chetanā' does not, I think, mean 'consciousness'. It implies mind.—T.

† Causes them to grow. I do not follow Nilakantha here.—T.

the conduct of the good. From observance of such conduct, arises Righteousness which protects all creatures eternally.[18] Such conduct one would always behold among persons that are good. Verily, such conduct resides there eternally. That course of practices to which persons of tranquil souls adhere indicates Righteousness.[19] Among them is thrown that course of practices which constitutes eternal Righteousness. He who would betake himself to that Righteousness would never have to attain to a miserable end.[20] It is by the conduct of the good that the world is restrained in the paths of Righteousness when it falls away. He that is a Yogin is Emancipated, and is, therefore, distinguished above these (*viz.*, the good).*[21] Deliverance from the world takes place, after a long time, of one who acts righteously and well on every occasion as he should.[22] A living creature thus always meets with the acts done by him in a former life. All these acts constitute the cause in consequence of which he comes into this world in a state different from his true form.†[23] There is a doubt in the world as regards the question. By what was the acceptance (by Jiva) of a body first determined.[24] The Grandsire of all the worlds, *viz.*, Brahman, having first formed a body of his own, then created the three worlds, in their entirety, of mobile and immobile creatures.[25] Having first himself assumed a body, he then created Pradhāna. That Pradhāna is the material cause of all embodied creatures, by whom is all this covered, and whom all came to know as the highest.[26] This that is seen is said to be destructible; while the other is immortal and indestructible. This that (is seen) is said to be Kshara (the destructible); that, however, which is the other is the Immortal (as also) Akshara (the Indestructible). Of each Purusha taken distributively, the whole is duality among these three.‡[27] Seen first (to appear in an embodied

* Nilakantha points out that one of the *cha's* indicates the reason or cause. Hence, the use of 'therefore' in the text.—T.

† 'Vikritā' does not necessarily mean degraded. It implies 'changed or altered.' Jiva, who is pure and immaculate, takes birth in this world, falling away from his true status of Brahma owing to his acts. Acts, again, are eternal, no begining being conceivable.—T.

‡ 'Parantwamritamaksharam' indicates *two* things, *viz.*, Amritam and

form), Prajāpati (then) created all the primal elements and all immobile creatures. Even this is the ancient audition.[28] Of that (acceptance of body), the Grandsire ordained a limit in respect of time, and migrations among diverse creatures and return or rebirth.[29] All that I say is proper and correct, like to what a person who is endued with intelligence and who has seen his soul, would say on this topic of previous births.*[30] That person who looks upon pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy conglomeration, and destruction as ordained in action,[31] and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration that is so difficult to cross.[32] Though assailed by decrepitude and death and disease, he that understands Pradhāna beholds with an equal eye that Consciousness which dwells in all beings endued with Consciousness.[33] Seeking the supreme seat, he then becomes utterly indifferent to all (other) things. O best of men, I shall now impart instruction to thee, agreeably to truth, concerning this.[34] Do thou, O learned Brāhmana, understand in completeness that which constitutes the excellent knowledge, as I declare it, of that imdestructible seat!—' "[35]

Aksharam. The first line speaks of Kshara, or the material case, or body; then of that which is 'para' or other. This other is of two kinds, *viz.*, 'Amritām' or 'çudiha-chaitanyam,' implying 'Brahma' in its condition of purity; and 'Aksharam' or Jiva as existing in the material case. In the second line, 'trayānām' refers to Kshara, Amrita, and Akshara. 'Mithunam' is duality, referring to that which is composed of Kshara and Akshara. What is stated in this Verse is that every Purusha is a duality, made up of Kshara and Akshara. Telang gives a different version of the verse. He ignores the word 'trayānām' totally, and takes 'Mithunam' as implying a couple (male and female). All the texts I have seen contain 'trayānām.'—T.

* 'Atra purvajanmani (vishaye) yathā kaçchit medhāvi &c., (vadet),' seems to be the correct order of the words. Telang translates the first line differently.—T.

SECTION XIX.

"'—The Brāhmana said,—He who becomes absorbed in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things,—indeed, ceasing to think of even his own existence,—gradually casting off one after another, will succeed in crossing his bonds.*[1] That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds in emancipating himself.[2] He who behaves towards all creatures as towards himself, who is restrained, pure, free from vanity, and divested of egoism, is regarded as emancipated from everything.[3] He also is emancipated who looks with an equal eye upon life and death, pleasure and pain, gain and loss, agreeable and disagreeable.[4] He is in every way emancipate who does not covet what belongs to others, who never disregards any body, who transcends all pairs of opposites, and whose soul is free from attachment.[5] He is emancipated who has no enemy, no kinsman, and no child, who has cast off religion, wealth, and pleasure, and who is freed from desire or cupidity.[6] He becomes emancipated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in previous births, who wastes the elements of his body for attaining to a tranquillised soul, and who transcends all pairs of opposites.[7] He who abstains from all acts, who is free from desire or cupidity, who looks upon the universe as unenduring or as like an Açwattha tree, ever endued with birth, death, and decrepitude,[8] whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in emancipating himself from the bonds that

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* 'Ekāyana' is the one receptacle of all things, *viz.*, Brahma. 'Tushni' implies 'ahamevedam sarvamasmityabhimānamapyakurvan,' *i. e.*, 'without even retaining the consciousness of his own identity with everything.' 'Kinchikachintayan'—*i. e.*, not even thinking that he is existing. 'Purvam purvam parityajya' implies the gradual merging of the grosser in the subtler, *i. e.*, the successive stages of Yoga before absorption into Brahma. I follow Nilakantha.—T.

bind him.*[9] He that sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes emancipated.†[10] He who sees his soul devoid of the attributes of the five elements, to be without form and cause, to be really destitute of attributes though enjoying them, becomes emancipated.‡[11] Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.§[12] One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated.¶[13] Having become freed from all impressions, one then attains to Brahma which is Eternal and supreme, and tranquil, and stable, and enduring, and indestructible.[14] After this I shall declare the science of Yoga than which there is nothing superior, and how Yogins, by concentration, behold the perfect soul.$[15] I shall declare the instructions regarding it duly. Do thou learn from me those doors by which directing the soul within the body one beholds that which is without beginning and end.||[16] Withdrawing the senses from their objects, one should fix the mind

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* The first half of the second line of 8 is read differently in the Bengal texts. 'Açwasthamavaçam mudham' implies 'without ease or happiness, endued with slavery and ignorance.'—T.

† The Soul being destitute of these becomes 'Chinmātra,' *i. e.*, a pure Chit without the attributes superinduced upon it by Ne-science or ignorance.—T.

‡ Formlessness implies subtlety. 'Without cause' implies increate or as identical with eternal Brahma. Dissociation from attributes while enjoying them implies an emancipate condition.—T.

§ 'Nirvāna,' according to orthodox Commentators, implies the annihilation or cessation of separate or individual existence by absorption into universal and eternal Brahma.—T.

¶ The impressions caused by objects outside self are destroyed by those belonging to contemplation. The latter, again, should be destroyed before absorption into Brahma can occur.—T.

$ 'Siddham' is explained as 'destitute of the errors, due to Ne-science.—T.

|| 'Atmānam' is 'Chittam;' 'ātmani' is 'dehe;' 'chārayan' is 'antarmukham kritwā;' 'nityam' is 'ādyantaçunyam.' So Nilakantha.—T.

upon the soul; having previously undergone the severest austerities, one should practise that concentration of mind which leads to Emancipation.*[17] Observant of penances and always practising concentration of mind, the learned Brāhmana, endued with intelligence, should observe the precepts of the science of Yoga, beholding the soul in the body.[18] If the good man succeeds in concentrating the mind on the soul, he then, habituated to exclusive meditation, beholds the Supreme soul in his own soul.[19] Self-restrained, and always concentrated, and with all his senses completely conquered, the man of cleansed soul, in consequence of such complete concentration of mind, succeeds in beholding the soul by the soul.[20] As a person beholding some unseen individual in a dream recognises him, saying,—This is he,—when he sees him after waking, after the same manner the good man having seen the Supreme Soul in the deep contemplation of Samādhi recognises it upon waking from Samādhi.†[21] As one beholds the fibrous pith after extracting it from a blade of the *Saccharum Munja*, even so the Yogin beholds the soul, extracting it from the body.[22] The body has been called the *Saccharum Munja*, and the fibrous pith is said to stand for the soul. This is the excellent illustration propounded by persons conversant with Yoga.[23] When the bearer of a body adequately beholds the Soul in Yoga, he then has no one that is master over him, for he then becomes the lord of the three worlds.‡[24] He succeeds in assuming diverse bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults.[25] The self-restrained man, concentrated in Yoga, can create (for himself) the godship of the very gods. Casting off his

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* 'Fixing the mind upon the soul' is that concentration which leads to Emancipation. This becomes possible in consequence of severe austerities undergone previously.—T.

† I expand the verse a little to make it intelligible. The sense is this: having seen the Supreme Soul in Samādhi, upon awaking from it, he recognises it in the universe, *i. e.*, regards the universe to be nothing else than the Supreme Soul.—T.

‡ This may also mean 'he has none superior to him; not even he that is the Lord of the universe.'—T.

transient body he attains to immutable Brahma.*[26] No fear springs up in him at even the sight of all creatures falling victims to destruction (before his eyes). When all creatures are afflicted,—he can never be afflicted by any one.[27] Devoid of desire and possessed of a tranquil mind, the person in Yoga is never shaken by pain and sorrow and fear, the terrible effects that flow from attachment and affection.[28] Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one that is happier than he.[29] Having adequately concentrated his soul, he lives steadily on himself. Turning off decrepitude and pain and pleasure, he sleeps in comfort.[30] Casting off this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga.†[31] When one, after adequate devotion to Yoga, beholds the Soul in oneself, one then ceases to have any regard for even him of a hundred sacrifices (Indra).‡[32] Hear now how one, habituating oneself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass which has the Sun behind it, the mind should be fixed, not outside, but in the interior of that mansion in which one may happen to live. Residing within that mansion, the mind should then, with all its outward and inward (operations), behold in that particular room in which one may stay. At that time when, having deeply meditated, one beholds the All (*viz.*, Brahma, the Soul of the

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* The first line seems to be doubtful. The sense, as I understand it, is,—such a person becomes the god of the very gods. The causul verb 'kārayate' may be taken as equivalent to 'karoti.'—T.

† I follow Nilakantha in rendering the second line. The sense is clear, *viz*, that one should not fall away from the practice of Yoga, tempted by the puissance that Yoga brings. Telang renders the line 'one practising concentration should never become despondent.' I think, Nilakantha is right.—T.

‡ Nilakantha notes that this indicates that only that Yogin who has not advanced much may be tempted by the desire of enjoyment. He, however, who has adequately devoted himself to Yoga, feels no regard for Indra himself but can turn him away like Diogenes dismissing Alexander the Great.—T.

universe), there is then nothing external to Brahma where the mind may dwell. Restraining all the senses in a forest that is free from noise and that is uninhabited,[33-36] with mind fixed thereon, one should meditate on the All (or universal Brahma) both outside and inside one's body. One should meditate on the teeth, the palate, the tongue, the throat, the neck likewise; one should also meditate on the heart and the ligatures of the heart!*[37]

"'The Brāhmana continued,—Thus addressed by me, that intelligent disciple, O slayer of Madhu, once more asked me about this religion of Emancipation that is so difficult to explain.[38]—How doos this food that is eaten from time to time become digested in the stomach? How does it become transformed into juice? How, again, into blood?[39] How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow?[40] How does the strength grow of the growing man? How occurs the escape of all such elements as are not nutritive, and of all impurities separately?[41] How does this one inhale and again, exhale? Staying upon what particular part does the Soul dwell in the body?[42] How does Jiva, exerting himself, bear

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* I have endeavoured to render verses 33 to 37 as literally as possible, under the guide of Nilakantha, omitting his inferences. The passage relates to the mysteries of Yoga. In the second line of 33, 'drishtapurvām diçam,' which has been rendered 'that point of the compass which has the Sun behind it,' means the instructions laid down in the Vedānta as based upon the Crutis. 'Drishtam' implies 'Cruti,' for it is as authoritative as anything *seen*. 'Pura' implies a city, a citadel, or a mansion. Here it refers to the body. The 'āvasatha' within the 'pura' refers to the 'chakra' or nervous centre beginning with what is called the 'mulādhāra.' At the time when Brahma is realised, the whole universe appears as Brahma and so nothing exists, besides Brahma, upon which the mind can then dwell. Telang, I think, is not correct in rendering 'manaçchāsya......vāhyatah' as 'his mind should not any way wander outside.' The correct version would be 'the mind is then nowhere,' implying that at that time the mind has nothing else to dwell upon. 'Kāyamabhyantaram' is 'kāyamabhi' and 'antaram,' *i. e.*, both within and without the body. The several parts of the body named, beginning with teeth, &c., refer to eating and other operations, all of which influence the mind and dispose it for purity and otherwise.—T.

the body? Of what color and of what kind is the body in which he dwells again (leaving a particular body?)[43] O holy one, it behooveth thee to tell me all this accurately, O sinless one!—Even thus was I interrogated by that learned Brāhmana, O Mādhava![44] I replied unto him, O thou of mighty arms, after the manner I myself had heard, O chastiser of all foes! As one placing some precious object in one's store-room should keep one's mind on it,[45] so, placing the mind within one's own body, one should then, restraining all the senses, seek after the Soul, avoiding all heedlessness.[46] One would, becoming always assiduous in this way and gratified with one's own self, within a very short time attain to that Brahma by beholding which one would become conversant with Pradhāna.*[47] He is not capable of being seized by the eye; nor even by all the senses.† It is only with the lamp of the mind that the great Soul can be seen.[48] He has hands and feet on all sides; he has ears on all sides; he dwells, pervading all things in the world.‡[49] Jiva beholds the Soul as extracted from the body (like the stalk from a blade of Saccharum Munja, when knowledge comes). Then casting off Brahma as invested with form, by holding the mind in the body, he beholds Brahma as freed from all attributes.§[50] He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Emancipation in me.¶[51]

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* *I. e.*, that from which the entire universe has been created.—T.

† Probably, 'by any of the senses.' The plural form occurs in the original.—T.

‡ This answers the question respecting the form of the Soul, says Nilakantha.—T.

§ I render this verse, following Nilakantha's gloss. The second line of 50, according to that Commentator, refers to the ascension of the Yogin from Brahma vested with attributes to Brahma divested of all attributes. The 'tam' does not refer to 'body' as Telang takes it, but to Brahma as endued with hands and feet on all sides, &c. 'Dehe swam dhārayan' means 'restraining the mind within the body.' 'Kevalam Brahma' is Brahma without attributes.—T.

¶ The speaker here is the regenerate visitor of Krishna. The latter is repeating the words of that visitor. In this verse, Krishna, forgetting that he is merely reciting the words of another, refers to himself as

O foremost of regenerate ones, all this mystery has now been declared by me. I ask thy permission, for I shall leave this spot. Do thou (also) go whithersoever thou pleasest![52] Thus addressed by me, O Krishna, on that occasion, that disciple of mine, endued with austere penances, that Brāhmana of rigid vows, went away according to his pleasure!—'[53]

"Vāsudeva continued,—'That best of Brāhmanas, O son of Prithā, having said these words unto me, on that occasion, properly relating to the religion of Emancipation, disappeared then and there.[54] Has this discourse been heard by thee, O son of Prithā, with mind directed solely towards it? Even this was what thou didst hear on that occasion while thou wert on thy car.[55] It is my opinion, O son of Prithā, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food incompatiable with his body, or whose Soul is not purified.*[56] O chief of Bharata's race, this is a great mystery among the deities that has been declared (to thee). At no time or place, O son of Prithā, has this been heard by man in this world.[57] O sinless one, than thyself, no other man is deserving of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused.[58] The world of the deities is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the mortal form (by practising the religion of inaction) is not agreeable to the deities.†[59] That goal, O son of Prithā, is the highest which is constituted by eternal Brahman where one, casting off the body, attains to immortality and becomes

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the Supreme Brahma in whom one must merge for attaining to Emancipation.—T.

* The second line of 56 is read variously.—T.

† Heaven is the reward of those who follow the religion of Pravirtti or acts, such as sacrifices, religious observances, &c. The followers, however, of the religion of Nivritti or inaction, *i. e.*, they who betake themselves to the path of knowledge, become emancipated. The deities derive their sustenance from the former and become even jealous of the latter, for the emancipate state is higher than that of the deities themselves.—T.

always happy.[60] By adhering to this religion, even they who are of sinful birth, such as women and Vaiçyas and Cudras, attain to the highest goal.[61] What need be said then, O son of Prithā, of Brāhmanas and Kshatriyas possessed of great learning, always devoted to the duties of their own orders, and who are intent on (the acquisition of) the region of Brahma?[62] This has been laid down with the reasons (on which its rests); and also the means for its acquisition; and its complete attainment and fruit, *viz.*, Emancipation and the ascertainment of the truth regarding pain.[63] O chief of Bharata's race, there is nothing else that is fraught with happiness greater than this. That mortal, O son of Pāndu, who, endued with intelligence, and faith, and prowess, renounces as unsubstantial what is regarded as substantial by the world, succeeds within a short time in obtaining the Supreme by these means.[64-65] This is all that is to be said,—there is nothing else that is higher than this. Yoga takes place in his case, O son of Prithā, who devotes himself to its constant practice for a period of six months.' "[66]

Section XX.

Vāsudeva said,—'In this connection is cited the ancient narrative, O son of Prithā, of the discourse that took place between a married couple.[1] A certain Brāhmana's spouse, beholding the Brāhmana, her husband, who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said unto him,[2]—Into what region shall I go, depending on thee as my husband,—thee that art seated, having cast off all (religious) acts, that art harsh in thy conduct towards me, and that art so undiscerning?*[3] It has been heard by us that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained thee for my husband?[4]—Thus

* 'Avichakshanam' is undiscerning, in the sense of the husband's not knowing that the interrogatrix, as wife, has no other refuge than her lord with all his defects.—T.

questioned, that Brāhmana of tranquil soul then said unto her, smilingly,—O blessed dame, I am not offended with these words of thine, O sinless one![5] Whatever acts exist that are adopted with the aid of others, that are seen (in consequence of their grossness), and that are true, are done, as acts, by men devoted to acts.*[6] Those persons that are destitute of knowledge, only store delusion by acts. Freedom from acts, again, is incapable of being attained in this world for even a moment.[7] From birth to the attainment of a different form, action good or bad, and accomplished by acts, mind, or speech, exists in all beings.[8] Those paths (of action) which are characterised by visible objects (such as Soma-juice and ghee for libations) being destroyed by Rākshasas, turning away from them I have perceived the seat (of the soul) that is in the body, with the aid of the soul.†[9] There dwells Brahma transcending all pairs of opposites; there Soma with Agni; and there the urger of the understanding, (*viz.*, Vāyu) always moves, upholding all creatures.‡[10] It is for that seat that the Grandsire Brahman and others, concentrated in Yoga, worship the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely vanquished, strive.¶[11] That is not capable of being smelt by the sense of smell; nor tasted by the tongue; or touched by the organs of touch. It is by the mind that that

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* I follow Nilakantha. Telang adopts the views of Arjuna Misra and renders the first line as 'whatever acts are seized (by the touch,, or seen, or heard, &c.' 'Grāhyam,' according to Nilakantha, implies those acts, like Dikshā, &c., which are adopted with the aid of others.—T.

† This seat, says Nilakantha, is called Avimukta and lies between the eyebrows and the nose —T.

‡ Nilakantha interprets this mystically. By 'Soma' he understands the artery or duct called Idā, and by 'Agni' the duct called Pingalā. 'Dhira' is 'Budhipreraka;' 'vyavāyam' is 'sanchāram.' 'Dhirobhutāni dhārayan nityam vyavāyam kurute' is the order of the words. The sense is this: in this spot is seated Brahma; there Idā and Pingalā meet; and there also is Vāyu which urges the understanding and upholds all living creatures.—T.

¶ 'Yatra' is not to be taken as a locative here. It is equivalent to 'yatah' or for which.—T.

is attained.[12] It is incapable of being conquered by the eye. It transcends the sense of hearing. It is destitute of scent, taste, touch, and form as attributes.[13] It is that from which proceeds the well-ordained universe, and it is that upon which it rests. The life-breaths called Prāna and Apāna and Samāna and Vyāna and Udāna,[14] flow from it, and it is that into which they again enter. The breaths Prāna and Apāna move between Samāna and Vyāna.[15] When the soul sleeps, both Samāna and Vyāna are absorbed.* Between Apāna and Prāna, Udāna dwells, pervading all.[16] Hence, Prāna and Apāna do not desert a sleeping person. In consequence of its controlling all the life-winds, the controlling breath is so called Udāna.[17] Hence, utterers of Brahma undergo penances which have myself for their goal.† In the midst of all those life breaths that swallow up one another and move within the body, blazes forth the fire called Vaiçwānara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth,[18-19] the mind, and the understanding,—these are the seven tongues of that Vaiçwānara's flame. That which is smelt, that which is seen, that which is drunk, that which is touched, as also that which is heard,[20] that which is thought of, and that which is understood,—these are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which hears, numbering the fifth;[21] that which thinks, and that which understands,—these are the seven great officiating priests.[22] Behold, O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires,[23] *viz.*, that which is smelt, that which is drunk, that which is seen, that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their

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* 'Tasmin' is taken, by Nilakantha as 'Apāna sahite Prāne.'—T.

† 'Utkarshena ānayati,' hence 'Udāna,' says Nilakantha. The sense of the whole passage seems to be this. Worldly life is regulated by the life-breaths. These are attached to the Soul and lead to its individual manifestations. Udāna controls all the breaths. Udāna is controlled by penance. It is penance, then, that destroys the round of rebirths and leads to absorption into Brahma.—T.

own wombs.* Earth, Wind, Ether, Water, and Light numbering as the fifth,[24] Mind, and Understanding,—these seven are called wombs (of all things). All the attributes which constitute the sacrificial offerings, enter into the attribute that is born of the fire;[25] and having dwelt within that dwelling become reborn in their respective wombs. Thither also, *viz.*, in that which generates all beings, they remain absorbed during the period for which dissolution lasts.[26] From that is produced smell, from that is produced taste, from that is produced color, and from that is produced touch;[27] from that is produced sound; from that arises doubt; and from that is produced resolution. Thus is what is known as the sevenfold creation.[28] It is in this very way that all this was comprehended by the ancients. By the three full and final libations, the full become full with light.—' "[29]

Section XXI.

"'The Brāhmana said,—In this cannection is cited the following ancient story. Do thou understand, of what kind the institution is of the ten *Hotris* (sacrificing priests).[1] The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech,—these, O beautiful one, are the ten sacrificing priests.[2] Sound and touch, color and taste, scent, speech, action, motion, and the discharge of vital seed, of urine, and of excreta, are the ten libations.[3] The points of the compass, wind, Sun, Moon, earth, fire, Vishnu, Indra, Prajāpati, and Mitra,—these, O beautiful one, are the ten (sacrificial) fires.[4] The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are cast into these ten fires,†[5] as also the

* The meaning seems to be this: they who renounce sensuous objects can create them when they like. One casting off smell that has earth for its object can create earth when he likes.—T.

† What is stated in this passage is, shortly, this: the ear, &c., are the *Hotris* or sacrificing priests who are to pour libations on the sacrificial fire. The perceptions and functions of those organs constitute the

mind, which is the ladle, and the wealth (*viz.*, the good and bad acts of the sacrificer). What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from Knowledge).[6] All objects of knowledge are Mind. Knowledge only perceives (*i. e.*, discovers the Mind without being attached to it). The Knower (or Jiva), encased in subtle form, lives within the gross body that is produced by the vital seed.[7] The bearer of the body is the Gārhapatya fire. From that is produced another. Mind is the Āhavaniya fire. Into it is poured the oblation.[8] From that was produced the Veda (or Word); (then was born Mind); Mind (desirous of creation) sets itself on the Veda (or the Word). Then arises form (or color) undistinguished by particular colors. It runs towards the Mind.*—[9]

"'The Brāhmana's wife said,—Why did Word first arise and why did Mind arise afterwards, seeing that Word starts into existence after having been thought upon by Mind?[10] Upon what authority can it be said that Mati (Prāna) takes refuge in Mind. Why, again, in dreamless slumber, though separated from Mind, does not Prāna apprehend (all objects)? What is that which restrains it then?†—[11]

Havi or libations that are to be poured. The points, wind, &c., are the Agni or sacred fires on which they are to be poured. These statements are recapitulated in Verse 5. The objects of the senses, the same as those in Verse 3, are the fuel, before described (as Havi or libations, which are to be burnt off by being cast into the fires.—T.

* The 'Hridaya' or heart is the 'Gārhapatya' fire. From it is produced another fire, the 'Ahavaniya,' *viz.*, the mind. 'The heart was pierced. From the heart arose mind, for the mind arose Chandramas,' is the declaration of the Cruti cited by Nilakantha. The Ahavaniya fire or mind is the mouth. 'Asyamāhavaniya' is the Cruti. 'Annamayam hi Somyamanas, āpomayahprānah, tejomayivāk' is the Cruti that bears upon this. Food or fire, poured into the mouth, develops into speech or word. 'Vāchaspati' implies the Veda or word. First arises the word, the mind sets itself upon it, desirous of creation. This corresponds with the Mosaic Genesis. 'God said let there be light, and there was light.' The Word was first.—T.

† The last question seems to be this: in dreamless slumber, the mind disappears totally. If it is the mind upon which Prāna rests, why does not Prāna also disappear? It is seen to separate itself from mind,

"'The Brâhmana said,—The Apāna breath, becoming the lord (*i. e.*, bringing the Prāna under its control), in consequence of such lordship over it, makes it identical with itself. That restrained motion of the Prāna breath (which for the time becomes identical with that of the Apāna) has been said to be the motion of the mind. Hence the mind is dependent upon Prāna, (not Prāna upon the mind. Therefore, in dreamless slumber, upon the disappearance of mind, Prāna does not disappear).[12] But since thou askest me a question about word and mind, I shall, therefore, relate to thee a discourse between them.[13] Both Word and Mind, repairing to the Soul of matter,* asked him,—Do thou say who amongst us is superior. Do thou, O puissant one, despel our doubt![14]—On that occasion, the holy one made this answer,—The mind undoubtedly (is superior)!—Unto him Word said,—I yield to thee the fruition of all thy desires!†—[15]

"'The Brâhmana said,—Know that I have two minds, immovable and movable. That which is immovable is, verily, with me; the movable is in your dominion.‡[16] That mind is

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for it continues to exist while mind does not exist. If so, *i. e.*, if existing, as it must be admitted to do, why does it not apprehend objects? What is it that restrains its powers of apprehension?—T.

* 'Bhutâtmânam' is ordinarily Prajâpati. Nilakantha takes it to mean here individual Jiva or self.—T.

† It is, through words that desirable fruits, visible and invisible, are acquired. Of course, word means both ordinary speech and Vedic Mantras.—T.

‡ The speaker is the Brâhmana, which Nilakantha explains to mean 'the Brâhmana named Manas or Mind.' Instead of such a learned interpretation, we may take it as implying that the Brâhmana is repeating the answer which Bhutâtman, *i. e.*, Prajâpati or Jiva, made to Word. The Brâhmana is the real speaker. He recites the words of Jiva. 'Immovable,' according to Nilakantha, means 'that which is seizable by the external senses;' and 'movable,' that which is beyond the ken of the senses, such as heaven, &c. The external world being only a manifestation of the mind, it is spoken of here as identical with it. So, the ideas in the mind which are not due to the senses, are only the mind. This is the movable mind. That mind depends on word or the scriptures.—T.

verily called movable which, in the form of Mantra, letter, or voice, is referrible to your dominion. Hence, thou art superior (to the other mind which concerns itself with only the external world).[17] But since, coming of thy own accord, O beautiful one, thou enterest into the engagement (about the fruition of all wishes), therefore, filling myself with breath, I utter thee !*[18] The goddess Word used always to dwell between Prāna and Apāna. But, O blessed one, sinking into Apāna, though urged upwards, in consequence of becoming dissociated from Prāna, she ran to Prajāpati and said,—Be gratified with me, O holy one ![19]—Then Prāna appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything.[20] Word always flows as endued with utterance or unendued with it.† Amongst those two, Word without utterance is seperior to Word with utterance.[21] Like a cow endued with excellent milk, she (Word without utterance) yields diverse kinds of meaning. This one always yields the Eternal (*viz.*, Emancipation), speaking of Brahma.[22] O thou of beautiful smiles, Word is a cow, in consequence of her puissance which is both divine and not divine. Behold the distinction of these two subtle forms of Word that flow !‡—[23]

" 'The Brāhmana's wife said,—What did the goddess of Word then say, in days of old, when, though impelled by the wish to speak, speech could not come out ?—[24]

" 'The Brāhmana said,—The Word that is generated in the body by Prāna, then attains to Apāna from Prāna. Then transformed into Udāna and issuing out of the body, envelops all the quarters, with Vyāna.[25] After that, she dwells in

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* Telang gives a different version of this Verse. I offer a verbal rendering, without attempting to explain it.—T.

† *I. e.*, as noisy or noiseless —T.

‡ I have given as close a verbal rendering of the passage as possible. The sense, however, is not very intelligible to me. The gloss of Nilakantha is as unintelligible as the text. Telang also has given a verbal rendering which differs from the above slightly. His foot-notes do not, I think, bring out the meaning at all As regards the two vernacular versions, both are useless.—T.

Samāna. Even in this way did Word formerly speak. Hence Mind, in consequence of being immovable, is distinguished, and the goddess Word, in consequence of being movable, is also distinguished.—' "[26]

Section XXII.

"'The Brāhmana said,—In this connection is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests.[1] The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding,—these are the seven sacrificing priests standing distinctly from one another.[2] Dwelling in subtle space, they do not perceive one another. Do thou, O beautiful one, know these sacrificing priests that are seven by their nature![3]

"'The Brāhmana's wife said,—How is it that dwelling in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do thou tell me this, O lord!—[4]

"'The Brāhmana said,—Not knowing the qualities (of any object) is ignorance (of that object); while knowledge of the qualities is (called) knowledge (of the object which possesses those qualities). These seven never succeed in apprehending or knowing the qualities of one another.[5] The tongue, the eye, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells. It is the nose alone that apprehends them.[6] The nose, the eye, the ear too, the skin, the mind, and the understanding, never succeed in apprehending tastes. The tongue alone apprehends them.[7] The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colors. It is the eye alone that apprehends them.[8] The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch. It is the skin alone that apprehends them.[9] The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds. It is the ear alone that apprehends them.[10] The nose, the tongue, the eye, the skin, the ear, and the

understanding, never succeed in apprehending doubt. It is the mind that apprehends it.[11] The nose, the tongue, the eye, the skin, the ear, and the mind, never succeed in apprehending determination (certainty in respect of knowledge). It is the understanding alone that apprehends it.[12] In this connection, is cited, O beautiful lady, this ancient narrative of a discourse between the senses and the mind.[13]

The mind said,—The nose does not smell without me. (Without me) the tongue does not apprehend taste. The eye does not seize color, the skin does not feel touch,[14] the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements.[15] It always happens that destitute of myself, the senses never shine, like habitations empty of inmates or fires whose flames have been quenched.[16] Without me, all creatures fail to apprehend qualities and objects, with even the senses exerting themselves, even as fuel that is wet and dry (failing to ignite a fire) !—[17]

Hearing these words, the Senses said,—Even this would be true as thou thinkest in this matter, if, indeed, thou couldst enjoy pleasures without either ourselves or our objects.*[18] If, when we are extinct, there be gratification and support of life, and a continuation of thy enjoyments,| then what thou thinkest would be true ;[19] or, if, when we are absorbed and objects are existing, thou canst have thy enjoyments by thy desire alone, as truly as thou hast them with our aid.[20] If, again, thou deemest thy power over our objects to be always complete, do thou then seize color by the nose, and taste by the eye.[21] Do thou also take smells by the ear, and sensations of touch by the tongue. Do thou also take sounds by the skin, and likewise touch by the understanding.[22] They that are powerful do not own the dominion of any rules. Rules exist for those only that are weak. Do thou seize enjoyments unenjoyed before; it behoves thee not to enjoy what has been tasted before (by others).[23] As a disciple repairs to a

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* The correct reading is 'cha' after 'arthān' and not 'twam' after it. Hence, the Senses say that 'without ourselves and without those which are our objects, thou canst not have thy enjoyments.'—T.

preceptor for the sake of (acquiring) the Crutis, and then, having acquired the Crutis, dwells on their import (by obeying their injunctions),[24] even so dost thou regard as thine those objects which are shown by us, past or future, in sleep or in wakefulness.[25] Of creatures, again, that are of little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions.*[26] It is seen also that a creature, after having formed even innumerable purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense alone.†[27] One entering upon enjoyments depending on mental purposes alone and unconnected with actual objects of sense, always meets with death upon the exhaustion of the life-breaths, like an enkindled fire upon the exhaustion of fuel.[28] True it is that we have connections with our respective attributes; true it is, we have no knowledge of one another's attributes. But without us thou canst have no perception. Without us no happiness can come to thee!—' "[29]

Section XXIII.

" 'The Brāhmana said,—In this connection, O blessed lady is cited the ancient story of what kind the institution is of the five sacrificing priests.[1] The learned know this to be a great principle that Prāna and Apāna and Udāna and Samāna and Vyāna are the five sacrificing priests.—[2]

" 'The Brāhmana's wife said,—That naturally there are seven sacrificing priests is what was my former conviction. Let the great principle be declared to me as to how, verily, the number is five of the sacrificing priests.—[3]

" 'The Brāhmana said,—The wind nursed by Prāna afterwards takes birth in Apāna. The wind nursed in Apāna then becomes developed into Vyāna.[4] Nursed by Vyāna, the wind is then developed into Udāna. Nursed in Udāna, the wind

* Thus creatures may exist through us, even though mind may be out of order.—T.

† Both mental purposes and dreams having failed to gratify him.—T.

is then generated as Samāna.[5] Those good beings in days of yore asked the first-born Grandsire, saying,—Do thou say who amongst us is the foremost! He (whom thou wilt indicate) will be our chief!—[6]

" '—Brahman said,—He upon whose extinction all the life-breaths become extinct in the bodies of living creatures, he upon whose moving they move, is verily the foremost (among you). Do ye go where ye like!—[7]

" '—Prāna said,—Upon my extinction all the life-breaths become extinct in the bodies of living creatures. Upon my moving they once more move. I am (therefore) the foremost. Behold, I go into extinction!—[8]

" 'The Brāhmana continued,—Prāna then became extinct and once more moved about. Then Samāna and Udāna also, O blessed one, said these words,[9]—Thou dost not dwell here, pervading all this, as we do. Thou art not the foremost amongst us, O Prāna! (Only) Apāna is under thy dominion! —Prāna then moved about, and unto him Apāna spoke.—[10]

" '—Apāna said,—When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. Behold, I go into extinction!—[11]

" 'The Brāhmana continued,—Unto Apāna who said so, both Vyāna and Udāna said,—O Apāna, thou art not the foremost. (Only) Prāna is under thy dominion.[12]—Then Apāna began to move about. Vyāna once more addressed him, saying,—I am the foremost of all (the life-winds). Listen, for what reason.[13] When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they once more move about. I am (therefore) the foremost. Behold, I go into extinction!—[14]

" 'The Brāhmana continued,—Then Vyāna went into extinction and once more began to move about. At this, Prāna and Apāna and Udāna and Samāna addressed him, saying,[15]—Thou art not the foremost among us, O Vyāna! (Only) Samāna is under thy dominion.—Vyāna then began to move about and Samāna said unto him,[16]—I am the foremost of you all! Listen, for what reason. When I become extinct, all

the life-winds become extinct in the bodies of living creatures When I begin to move about, they once more move about. Hence, I am the foremost. Behold, I go into extinction![17]—Then Samāna began to move about. Unto him Udāna said,—I am the foremost of all the life-winds. Listen, for what reason.[18] When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about they once more move about. Hence, I am the foremost. Behold, I go into extinction![19]—Then Udāna, after having gone into extinction, began to once more move about. Prāna and Apāna and Samāna and Vyāna said unto him,—O Udāna, thou art not the foremost one among us. (Only) Vyāna is under thy dominion!—[20]

"'The Brāhmana continued,—Unto them assembled together, the Lord of creatures, Brahman, said,—Ye are all foremost and not foremost. Ye are all endued with the attributes of one another.[21] All are foremost in their own spheres, and all possess the attributes of one another!—Thus said unto them, that were assembled together, the Lord of all creatures.[22]—There is one that is unmoving, and one that is moving. In consequence of special attributes, there are five life-winds. My own self is one. That one accumulates into many forms.[23] Becoming friendly unto one another, and gratifying one another, depart in peace. Blessings to ye, do ye uphold one another!—'"[24]

Section XXIV.

"'The Brāhmana said,—In this connection is cited the ancient story of the discourse between Nārada and the Rishi Devamata.[1]

"'—Devamata said,—What verily, comes first into existence, of a creature that takes birth? Is it Prāna, or Apāna, or Samāna, or Vyāna, or Udāna?—[2]

"'—Nārada said,—By whatever the creature is created, that first comes unto him which is other (or separate from him). The life-winds are to be known as existing in pairs, *viz.*, those that move transversely, upwards, and downwards.—[3]

" '—Devamata said,—By whom (among the life-winds) is a creature produced? Who (amongst) them comes first? Do thou tell me what the pairs are of the life-winds, that move transversely, upwards, and downwards.—[4]

" '—Nārada said,—From Sankalpa (wish) arises Pleasure. It also arises from sound. It arises also from taste; it arises too from color.[5] From the semen, united with blood, first flows Prāna. Upon the semen being modified by Prāna, flows Apāna.[6] Pleasure arises from the semen as well. It arises from taste also. This is the form (effect) of Udāna. Pleasure is produced from union.[7] Semen is generated by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samāna and Vyāna,[8] the pair that consists of Prāna and Apāna, enters, moving transversely and upwards. Vyāna and Samāna both form a pair that moves transversely.[9] Agni (fire) is all the deities. Even this is the teaching of the Veda. The knowledge of Agni arises in a Brāhmana, with intelligence.[10] The smoke of that fire is of the form of (the attribute called) Darkness. The attribute that is known by the name of Passion is in its ashes. The quality of goodness arises from that portion of the fire into which the oblation is poured.*[10] They that are conversant with sacrifices know that Samāna and Vyāna are from the attribute of Goodness. Prāna and Apāna are portions of the oblation (of clarified butter). Between them is the Fire.[11] That is the excellent form (or seat) of Udāna, as the Brāhmanas know. Listen as I say which is distinct from the pairs.[12] Day and Night constitute a pair. Between them is the Fire. That is the excellent seat of Udāna as the Brāhmanas know.[13] The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udāna as the Brāhmanas know.[14] First is Samāna. Then Vyāna. The latter's function is managed through it (*viz.*,

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* The reading 'sarvam' in the second line is incorrect, though Nilakantha adopts it. The different portions of the fire are indicated as the different attributes. The smoke is of the form of Darkness (Tamas); the ashes are the attribute of Passion; while the blazing flame, that into which the oblation is thrown, is the attribute of Goodness.—T.

Samāna). Then, secondly, Samāna once more comes into operation.[15] Only Vyāna exists for tranquillity. Tranquillity is eternal Brahma. This is the excellent seat of Udāna as the Brāhmanas know.*—' "[16]

Section XXV.

" 'The Brāhmana said,—In this connection is recited the ancient story of what the institution is of the Chaturhotra (sacrifice).[1] The ordinances are now being duly declared of that in its entirety. Listen to me, O amiable lady, as I declare this wonderful mystery.[2] The instrument, the action, the agent, and Emancipation,—these, O beautiful lady, are the four sacrificing priests by whom the universe is enveloped.[3] Hear in its entirety the assignment of causes (relating to this topic).[4] The nose, the tongue, the eye, the skin, the ear numbering the fifth, the mind, and the understanding,—these seven should be understood as the causes of (the knowledge of) qualities. Smell, taste, color, sound, touch, numbering the fifth,[5] the objects of the mind, and the objects of the understanding, —these are the seven causes of action. He who smells, he who eats, he who sees, he who speaks, he who hears, numbering the fifth,[6] he who thinks, and he who understands,—these seven should be known as the causes of action. Possessed of qualities, these enjoy their own qualities, agreeable or disagreeable.†[7] As regards the Soul, that is destitute of qualities. These seven are the causes of Emancipation. With them that are learned and possessed of sufficient understanding, the qualities, which are in the position of deities, eat the oblations, each in its proper place, and agreeally to what has been ordained. The person who is destitute of learning, eating diverse kinds of food, becomes seized with the sense of

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* I give a close rendering of these Verses, without endeavouring to bring out the sense as explained by the Commentators. The printed texts are not correct. The text adopted by Nilakantha differs from that of Arjuna Misra. The very order of the verses is not uniform in all the texts.—T.

† 'These' refers to action, agent, and instrument. The qualities of which they are possessed are goodness, passion, and darkness.—T.

mineness.*[8-9] Digesting food for himself, he becomes ruined through the sense of mineness. The eating of food that should not be eaten, and the drinking of wine, ruin him.[10] He destroys the food (he takes), and having destroyed that food, he becomes destroyed himself. The man of learning, however, being possessed of puissance, destroys his food for reproducing it.[11] The minutest transgression does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by speech,[12] whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the (sense of) touch, whatever is smelt by the nose,[13] constitute oblations of clarified butter which should all, after restraining the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, *viz.*, the Soul.†[14] The sacrifice constituted by Yoga is going on as regards myself. The spring whence that sacrifice proceeds is that which yields the fire of knowledge. The upward life-wind Prāna is the Stotra of that sacrifice. The downward life-wind Apāna is its Sastra. The renunciation of everything is the excellent Dakshinā of that sacrifice.[15] Consciousness, Mind, and Understanding, which are all Brahma, are its Hotri, Adhwaryyu, and Udgātri. The Praçāstri, his Çāstra, is truth.‡ Cessation of separate existence (or Emancipation) is the Dakshinā.[16] In this connection, people conversant with Nārāyana recite some Richs. Unto the divine Nārāyana were animals offered in days of yore.§[17] Then are sung some

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* What is stated in these two Verses is this: it is the Senses that enjoy; and not the Soul. This is well known to those that are learned. On the other hand, those that are not learned, regard this or that to be theirs, when in reality they are different from them. They are their selves, and not their senses, although they take themselves for the latter, ignorantly identifying themselves with things which they are not.—T.

† What is stated here is this: Restraining the senses and the mind, the objects of those senses and the mind should be poured as libations on the sacred fire of the Soul that is within the body.—T.

‡ *I. e.*, truth is the Castra of the Praçāstri.—T.

§ 'Nārāyana' is taken by Nilakantha to stand here for either the Veda or the Soul. The animals offerred up to Nārāyana in days of old were the senses offered up as sacrifices.—T.

Sāmans. On that topic occurs an authority. O timid one, know that the divine Nārāyana is the soul of all!—' "[18]

Section XXVI.

" 'The Brāhmana said,—There is one Ruler. There is no second beside him. He that is Ruler resides in the heart. I shall speak now of him. Impelled by Him, I move as directed, like water along an inclined plane.[1] There is one Preceptor. There is no second beside him. He resides in the heart, and of him I shall now speak. Instructed by that preceptor, all snakes in the world are always endued with feelings of animosity.[2] There is one kinsman. There is no second beside him. He resides in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Prithā, shine in the firmament.[3] There is one dispeller. There is no second beside him. He resides in the heart. Of him I shall now speak. Having lived with that instructor under the proper mode of living with an instructor, Cakra attained to the sovereignty of all the worlds.*[4] There is one enemy. There is no second beside him. He resides in the heart. Of him I shall now speak. Instructed by that preceptor all snakes in the world are always endued with feelings of animosity.[5] In this connection is cited the ancient story of the instruction of the snakes, the deities, and the Rishis by the Lord of all creatures.[6] The deities and the Rishis, the snakes, and the Asuras, seated around the Lord of all creatures, asked him, saying,—Let that which is highly beneficial for us be declared![7]—Unto them that enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahma in one syllable. Hearing this, they ran away in various directions.[8] Amongst them that thus ran in all directions from desire of self-instruction, the disposition first arose in snakes of biting.[9] Of the Asuras, the disposition, born of their nature, for ostentations pride, arose. The deities betook themselves to

* 'Crotā' here means preceptor or dispeller of doubts. 'Amaratwam' is the status of the immortal head of all,—T.

gifts, and the great Rishis to self-restraint.[10] Having repaired to one teacher, and having been instructed (refined) by one word, the snakes, the deities, the Rishis, and the Dānavas, all betook themselves to diverse different dispositions.[11] It is that one who hears himself when speaking, and apprehends it duly. Once, again, is that heard from him when he speaks. There is no second preceptor.*[12] It is in obedience to his counsels that action afterwards flows. The instructor, the apprehender, the hearer, and the enemy, are placed within the heart.[13] By acting sinfully in the world, it is he that becomes a person of sinful deeds. By acting auspiciously in the world, it is he who becomes a person of auspicious deeds.[14] It is he who becomes a person of unrestrained conduct by becoming addicted to the pleasures of sense, impelled by desire. It is he who becomes a Brahmachārin by always devoting himself to the subjugation of his senses.[15] It is he, again, that casts off vows and actions and takes refuge on Brahma alone. By moving in the world, identifying himself the while with Brahma, he becomes a Brahmachārin.[16] Brahma is his fuel; Brahma is his fire; Brahma is his origin; Brahma is his water; Brahma is his preceptor; he is rapt in Brahma.[17] Brahmacharyya is even so subtle, as understood by the wise. Having understood it, they betook themselves to it, instructed by the Kshetrajna !†—' "[18]

SECTION XXVII.

" 'The Brāhmana said,—Having crossed that impassible fastness (the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles,[1] wealth for its one danger on the road, and lust and wrath its robbers, I have entered the extensive forest (of Brahma) !—[2]

* I think Telang is not correct in his rendering of this verse. What is stated here is plain, *viz.*, that it is He who is the preceptor and the disciple. 'Ayam çrinoti,'—'prochyamānam grihnāti,'—'tat prichcchatah ato bhuyas anye çrinanti,' is the grammar of the construction. The conclusion then comes—'gururanyo na vidyate'.—T.

† One who understands the truth.—T.

"'The wife of the Brāhmana said,—Where is that foremost, O thou of great wisdom? What are its trees? What its rivers? What its mountains and hills? How far is that forest?—[3]

"'The Brāhmana said,—There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is unseparated from it. There is nothing more afflicting than it.[4] There is nothing smaller than that. There is nothing vaster than that. There is nothing minuter than that. There is no happiness that can resemble it.[5] Regenerate persons, entering into it, at once transcend both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them.[6] In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages, seven (forms of) Yoga concentration, and seven (forms) of initiation. Even this is a description of that forest.*[7] The trees which stand filling that forest, produce excellent flowers and fruits of five colors.[8] The trees which stand there filling that forest, produce flowers and fruits that are of excellent colors and that are, besides, of two kinds.[9] The trees which stand there filling that forest, produce flowers and fruits that are endued with fragrance and that are, besides, of two colors.[10] The trees which stand there filling that forest, produce flowers and fruits that are possessed of fragrance and that are, besides, of one color.[11] The two trees which stand filling that forest, produce many flowers and fruits that are of unmanifest colors.[12] There is one fire here, possessed of a good mind. That is connected with Brahman. The five senses are the fuel here. The seven forms of Emancipation flowing from them are the seven forms of Initiation. The

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* The seven large trees are the five senses, the mind, and the under standing. The fruits are the pleasures and pains derived from or through them. The guests are the powers of each sense, for it is they that recieve those pleasures and pains. The hermitages are those very trees under which the guests take shelter. The seven forms of Yoga are the extinctions of the seven senses. The seven forms of initiation are the repudiation, one after another, of the actions of the seven senses.—T.

qualities are the fruits, and the guests eat those fruits.[13] There, in diverse places, the great Rishis accept hospitality. When they, having been worshipped, become annihilated, then another forest shines forth.[14] In that forest, Intelligence is the tree; Emancipation is the fruit; Tranquillity is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water, and the Kshetrajna for its sun.[15] Its end cannot be ascertained upwards, downwards, or horizontally.[16] Seven females always dwell there, with faces downwards, possessed of effulgence, and endued with the cause of generation. They take up all the different tastes from all creatures, even as insconstancy sucks up truth.[17] In that itself dwell, and from that emerge, the seven Rishis who are crowned with ascetic success, with those seven having Vaçishtha for their foremost.[18] Glory, effulgence, greatness, enlightenment, victory, perfection, and energy,—these seven always follow this same like rays following the sun.[19] Hills and mountains also exist there, collected together; and rivers and streams bearing waters in their course,—waters that are born of Brahma.[20] And there happens a confluence also of streams in the secluded spot for sacrifice. Thence those that are contented with their own souls proceed to the Grandsire.[21] They whose wishes have been reduced, whose wishes have been directed to excellent vows, and whose sins have been burnt off by penances, merging themselves in their souls, succeed in attaining to Brahma.[22] Tranquillity is praised by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage.[23] Even such is that sacred forest that is understood by Brāhmanas, and understanding it, they live (in accordance with the ordinance), directed by the Kshetrajna.—' "[24]

Section XXVIII.

" 'The Brāhmana said,—I do not smell scents. I do not perceive tastes. I do not see colors. I do not touch. I do not likewise hear the diverse sounds (that arise). Nor do I entertain purposes of any kind.[1] It is Nature that desires

such objects as are liked; it is Nature that hates such objects as are disliked. Desire and aversion spring from Nature, after the manner of the upward and the downward life-winds when souls have entered animate bodies.[2] Separated from them are others; in them are eternal dispositions; (these as also) the soul of all creatures, Yogins would behold in the body. Dwelling in that, I am never attached to anything throguh desire and wrath, and decrepitude and death.[3] Not having any desire for any object of desire, and not having any aversion for any evil, there is no taint on my natures, as there is no taint of a drop of water on (the leaves of) the lotus.[4] Of this constant (principle) which looks upon diverse natures, they are inconstant possessions.* Though actions are performed, yet the assemblage of enjoyments does not attach itself to them, even as the assemblage of rays of the sun does not attach to the sky. In this connection is recited an ancient story of a discourse between an Adhwaryu and a Yati. Do thou hear it, O glorious lady![5-6] Beholding an animal sprinkled with water at a sacrificial ceremony, a Yati said unto the Adhwaryu seated there these words in censure,—This is destruction of life![7]—Unto him the Adhwaryu said in reply,—This goat will not be destroyed. The animal (sacrificed) meets with great good, if the Vedic declaration on this subject be true.[8] That part of this animal which is of earth will go to earth. That part of this one which is born of water, will enter into water.[9] His eye will enter the sun; his ear will enter the different points of the horizon; his life-winds will enter the sky. I who adhere to the scriptures incur no fault (by assisting at the killing of this animal).—[10]

"'—The Yati said,—If thou beholdest such good to the goat in this dissociation with (his) life-winds, then this sacrifice is for the goat. What need hast thou for it?[11] Let the brother, father, mother, and friend (of this goat) give thee their approval in this. Taking him (to them) do thou consult them. This goat is especially dependent.[12] It behooveth thee to see them who can give their consent in this. After hearing

* The correct reading is 'bhavantyanityāh' and 'vahuswabhāvān'.—T.

their consent, the matter will become fit for consideration.[13] The life-winds of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think.[14] Of those who wish to enjoy felicity by means of the inanimate body (of an animal) which is comparable with fuel, the fuel (of sacrifice) is after all the animal himself.[15] Abstention from cruelty is the foremost of all duties. Even this is the teaching of the elders. We know that that action should be done which is not fraught with cruelty.[16] Even this is the proposition, *viz.*,—No slaughter (of living creatures.—If I say anything further, (it will then appear that) diverse kinds of faulty actions are capable of being done by thee.[17] Always abstaining from cruelty to all creatures is what meets with our approbation. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception.—[18]

"'—The Adhwaryu said,—Thou enjoyest the properties of smell which belong to the earth. Thou drinkest the tastes which appertain to water. Thou seest colors which belong to lighted bodies. Thou touchest the properties which have their origin in wind,[19] Thou hearest the sounds which have their origin in space (or ether). Thou thinkest thoughts with the mind. All these entities, thou art of opinion, have life.[20] Thou dost not then abstain from taking life. Really, thou art engaged in slaughter There can be no movement without slaughter. Or, what dost thou think, O regenerate one!—[21]

"'—The Yati said,—The Indestructible and the Destructible constitute the double manifestation of the soul. Of these the Indestructible is existent. The Destructible is said to be exceedingly non-existent.*[22] The life-wind, the tongue, the mind, the quality of goodness, along with the quality of passion, are all existent. Of him that is freed from these existent objects, that transcends all pairs of opposites, that does not cherish any expectation,[23] that is alike to all creatures, that is liberated from the idea of *meum*, that has subjugated his self,

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* 'Swabhāva' is explained by Nilakantha as 'sutarām abhāva'.—T.

and that is released from all his surroundings, no fear exists from any source !*—[24]

"'—The Adhwaryu said,—O foremost of intelligent men, one should reside with those that are good. Hearing thy opinion my understanding shines with light.[25] O illustrious one, I come to thee, believing thee to be a god ; and I say I have no fault, O regenerate one, by performing these rites with the aid of Mantras !†—[26]

"'The Brāhmana continued,—With this conclusion, the Yati remained silent after this. The Adhwaryu also proceeded with the great sacrifice, freed from delusion.[27] The Brāhmanas understand Emancipation, which is exceedingly subtle, to be of this kind ; and having understood it, they live accordingly, directed by the Kshetrajna, that beholder of all topics.—'"[28]

Section XXIX.

"'The Brāhmana said,—In this connection is cited the ancient story, O lady, of the discourse between Kārttaviryya and the Ocean.[1] There was a king of the name of Kārttaviryya-Arjuna who was endued with a thousand arms. He conquered, with his bow, the Earth extending to the shores of the ocean.[2] It has been heard by us that, once on a time, as he was walking on the shores of the sea, proud of his might, he showered hundreds of shafts on that vast receptacle of waters.[3] The Ocean, bowing down unto him, said, with joined

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* The sense seems to be this ; the life-winds indicate the operations of the several organs of action : the tongue, which stands here for all the organs of perception, of the sensual perceptions ; the mind, of all the internal operations ; the quality of goodness, of all pleasure ; and the quality of passion, of all kinds of pain. These, therefore, include the whole external and the internal worlds. He that is free from these, transcends sin, for sin is destroyed by freedom from these, knowledge being the means of attaining to that freedom.—T.

† 'I have no fault &c.'—The sense seems to be that by doing these rites with the aid of Mantras I have done that which has been approved from ages past by those who have always been regarded wise. My eyes, however, have now been opened by thee. I should not be held responsible for what I did while I was ignorant,—T.

hands,—Do not, O hero, shoot thy shafts, (at me)! Say, what shall I do to thee![4] With these mighty arrows shot by thee, those creatures which have taken shelter in me are being killed, O tiger among kings! Do thou, O lord, grant them security!—[5]

"'—Arjuna said,—If any wielder of the bow exists that is equal to me in battle, and that would stand against me in the field, do thou name him to me!—[6]

"'—The Ocean said,—If thou hast heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive thee as a guest.[7]—Then that king proceeded, filled with great wrath. Arrived at that retreat, he found Rāma himself.[8] With his kinsmen he began to do many acts that were hostile to Rāma, and caused much trouble to that high-souled hero.[9] Then the energy, which was immeasurable, of Rāma blazed forth, burning the troops of the foe, O lotus-eyed one![10] Taking up his battle-axe, Rāma suddenly put forth his power, and hacked that thousand-armed hero, like a tree of many branches.[11] Beholding him slain and prostrated on the earth, all his kinsmen, uniting together, and taking up their darts, rushed at Rāma, who was then seated, from all sides.[12] Rāma also, taking up his bow and quickly ascending on his car, shot showers of arrows and chastised the army of the king.[13] Then, some of the Kshatriyas, afflicted with the terror of Jamadagni's son, entered mountain-fastnesses, like deer afflicted by the lion.[14] Of them that were unable, through fear of Rāma, to discharge the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brāhmanas.*[15] In this way the Dravidas and Ābhiras and Pundras, together with the Cavaras, became Vrishalas through those men who had Kshatriya duties assigned to them (in consequence of their birth), falling away (from those duties).[16] Then the Kshatriyas that were begotten by the Brāhmanas upon Kshatriyā

* Kshatriyas always require Brāhmanas for assisting them in their acts. These particular Kshatriyas, through fear of Rāma, fled to the forests and mountains. They could not, accordingly, find Brāhmanas for assisting them. Their children, therefore, fell away from the status of Kshatriyas and became Vrishalas or Cudras.—T.

women that had lost their heroic children, were repeatedly destroyed by Jamadagni's son.[17] The slaughter proceeded one and twenty times. At its conclusion, a bodiless voice, sweet and proceeding from heaven, and which was heard by all people, spoke to Rāma,[18]—O Rāma, O Rāma, desist! What merit dost thou see, O son, in thus destroying repeatedly these inferior Kshatriyas?*[19]—In this way, O blessed dame, his grandsires, headed by Richika, addressed that high-souled one, saying,—Do thou desist![20]—Rāma, however, unable to forgive the slaughter of his sire, replied unto those Rishis, saying,—It behooves you not to forbid me![21]—The Pitris then said,—O foremost of all victorious men, it behooves thee not to slay these inferior Kshatriyas! It is not proper that thyself, being a Brāhmana, should slay these kings!—' "[22]

Section XXX.

" '—The Pitris said,—In this connection is cited this old history. Having heard it, thou shouldst act according to it, O foremost of all regenerate persons![1] There was a royal sage of the name of Alarka endued with the austerest of penances. He was conversant with all duties, truthful in speech, of high soul, and exceedingly firm in his vows.[2] Having, with his bow, conquered the whole Earth extending to the seas, and thereby achieved an exceedingly difficult feat, he set his mind on that which is subtle.[3] While sitting at the root of a tree, his thoughts, O thou of great intelligence, abandoning all those great feats, turned towards that which is subtle!—[4]

" '—Alarka said,—My mind has become strong. Having conquered the mind, one's conquest becomes permanent. Though surrounded by foes, I shall (henceforth) shoot my arrows at other objects.[5] Since in consequence of its unsteadiness, it sets all mortals to accomplish acts, I shall shoot very sharp-pointed shafts at the mind!—[6]

* 'Kshatriyas-bandhu' always implies low or inferior Kshatriyas, as 'Brahma-bandhu' implies low or inferior Brāhamanas. The expression, very probably, is similar to Brāhman-sangāt' in current Bengali. It does not, surely, mean 'kinsmen of Kshatriyas'.—T.

" '—The mind said,—These arrows, O Alarka, will never pierce me through. They will pierce only thy own vital parts. Thy vital parts being pierced, thou shalt die![7] Do thou look out for other arrows with which to destroy me!—Hearing these words and reflecting upon them, he said as follows.[8]

" '—Alarka said,—Smelling very many perfumes, (the nose) hankers after them only. Hence I shall shoot whetted arrows at the nose!—[9]

" '—The nose said,—These arrows will never cross through me, O Alarka! They will pierce only thy own vital parts, and thy vital parts being pierced, thou shalt die.[10] Do thou look for other arrows with which to destroy me!—Hearing these words and reflecting upon them, he said as follows.[11]

" '—Alarka said,—This one (*viz.*, the tongue), enjoying savoury tastes, hankers after them only. Hence I shall shoot whetted shafts at the tongue!—[12]

" '—The tongue said,—These arrows, O Alarka, will not cross through me. They will only pierce thy own vital parts and thy vital parts being pierced, thou shalt die.[13] Do thou look for other arrows with which to destroy me!—Hearing these words and reflecting upon them, he said as follows.[14]

" '—Alarka said,—The skin, touching diverse objects of touch, hankers after them only. Hence, I shall tear off the skin with diverse arrows equipt with the feathers of the Kanka!—[15]

" '—The skin said,—These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die.[16] Do thou look for other arrows with which to destroy me!—Hearing these words and reflecting on them, he said as follows.[17]

" '—Alarka said,—Hearing diverse sounds, (the ear) hankers after them only. Hence, I shall shoot whetted shafts at the ear.—[18]

" '—The ear said,—These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die.[19] Do thou then look for other arrows with which to destroy me!—Hearing these words and reflecting upon them, he said as follows.[20]

"'—Alarka said,—Seeing many colors, the eye hankers after them only. Hence, I shall destroy the eye with sharp-pointed arrows!—[21]

"'—The eye said,—These arrows will not, O Alarka, cross through me at all. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die.[22] Do thou then look for other arrows with which to destroy me!—Hearing these words and reflecting upon them, he said as follows.[23]

"'—Alarka said,—This (*viz.*, the understanding) forms many determinations with the aid of ratiocination. Hence, I shall shoot whetted arrows at the understanding!—[24]

"'—The understanding said,—These arrows will not, O Alarka, cross through me at all. They will pierce thy vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!—[25]

"'The Brāhmana continued,—Then Alarka, employing himself, even there, on penances difficult to perform and exceedingly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven.[26] Endued with puissance, he then, with mind well concentrated, began to reflect. Then, O best of regenerate ones, Alarka, that foremost of intelligent men, having reflected for a long time, failed to obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga.*[27-28] Endued with energy, he quickly slew all the senses with one arrow, having entered by Yoga into his soul and thereby attained to the highest success.[29] Filled with wonder, that royal sage then sang this verse: Alas, it is a pity that we should have accomplished all acts that are external![30] Alas, that we should have, endued with the thirst

* The vocative, 'O foremost of regenerate ones' applies to Jamadagani's son. The narration is that of the Pitris. All the copies, however, represent this as the Brāhmana's speech to his wife. Indeed, the Brāhmana is only reciting to his wife the speech of the Pitris to Rāma. The Yoga here spoken of is, as Nilakantha explains, the Rāja-Yoga. Previously, Alarka had been bent upon Hatha-Yoga which frequently ends in the destruction of the person practising it.—T.

for enjoyment, courted (the pleasures of) sovereignty before now! I have learnt this afterwards! There is no happiness that is higher than Yoga![31]—Do thou know this, O Rāma! Cease to slay the Kshatriyas! Do thou practise the austerest of penances! Thou wilt then attain to what is good.[32]—Thus addressed by his grandsires, Jamadagni's son practised the austerest penances, and having practised them, that highly blessed one attained to that success which is difficult to reach.—' "[33]

Section XXXI.

"'The Brāhmana said,—There are three foes in the world. They are said to be ninefold, agreeably to their qualities. Exultation, satisfaction, and joy,—these three qualities appertain to Goodness.*[1] Cupidity, wrath, and hatred, these three qualities are said to appertain to Passion. Lassitude, procrastination, and delusion, these three qualities appertain to Darkness.[2] Cutting these with showers of arrows, the man of intelligence, free from procrastination, possessed of a tranquil soul, and with his senses under subjection, ventures to vanquish others.†[3] In this connection, persons conversant with (the occurrences of) ancient cycles recite some verses which were sung in days of old by king Amvarisha who had acquired a tranquil soul.[4] When diverse kinds of faults were in the ascendant and when the righteous were afflicted, Amvarisha of great fame put forth his strength for assuming sovereignty.‡[5] Subduing his own faults and worshipping the righteous, he attained to great success and sang these verses.[6]

* 'Praharsha,' rendered 'exultation,' is explained by Nilakantha as the joy that is felt at the certainty of attaining what is desired. 'Priti' is that satisfaction which is felt when the object desired is attained. 'Ananda' is what arises while enjoying the attained object.—T.

† The sense seems to be this. Having first conquered the internal foes mentioned, the man of intelligence, bent on effecting his deliverance, should then seek to vanquish all external foes standing in his way.—T.

‡ Nilakantha explains that 'dosha' here refers to attachment, cupidity and the rest; while 'Sādhu' implies not men but the virtues of tranquillity and the rest.—T.

—I have subdued many faults. I have killed all foes. But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me![7] Urged by that fault, this Jiva fails to attain to freedom from desire. Afflicted by desire, one runs into ditches without knowing it.[8] Urged by that fault, one indulges in acts that are forbidden. Do thou cut off, cut off, that cupidity with sharp-edged swords![9] From cupidity arises desire. From desire flows anxiety. The man who yields to desire acquires many qualities that appertain to Passion.[10] When these have been acquired, he gets many qualities that appertain to Darkness.[11] In consequence of those qualities, he repeatedly takes birth, with the bonds of body united, and is impelled to action. Upon the expiration of life, with body becoming dismembered and scattered, he once meets with death which is due to birth itself.*[12] Hence, duly understanding this, and subduing cupidity by intelligence, one should desire for sovereignty in one's soul. This is (true) sovereignty. There is no other sovereignty here. The soul, properly understood, is the king.[13] Even these were the verses sung by king Ambarisha of great celebrity, on the subject of sovereignty which he kept before him,—that king who had cut off the one foremost fault, *viz.*, cupidity.' "[14]

Section XXXII.

" 'The Brāhmana said,—In this connection is cited the old narrative, O lady, of the discourse between a Brāhmana and (king) Janaka.[1] King Janaka (on a certain occasion), desirous of punishing him, said unto a Brāhmana who had become guilty of some offence,—Thou shalt not dwell within my dominions![2]—Thus addressed, the Brāhmana replied unto

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* I think Telang renders this verse wrongly. 'Samhatadehabandhanah' does not mean 'with bodily frame destroyed' but 'with bodily frame united.' If 'samhata' be taken as destroyed, the compound 'bhinna-vikirna-dehah' in the second line would be a useless repetition. The meaning is that with bodily frame or the bonds of body united, he takes birth. When he dies, that frame becomes dismembered and scattered.—T.

that best of kings, saying,—Tell me, O king, what the limits are of the territories subject to thee![3] I desire, O lord, to dwell within the dominions of another king. Verily, I wish to obey thy behest, O lord of Earth, agreeably to the scriptures![4]—Thus addressed by that celebrated Brāhmana, the king, hearing repeated and hot sighs, said not a word in reply.[5] Like the planet (Rāhu) overwhelming the Sun, a cloudedness of understanding suddenly overwhelmed that king of immeasurable energy as he sat plunged in thought.[6] When that cloudedness of understanding passed away and the king became comforted, he spoke after a short while these words unto that Brāhmana.[7]

"'—Janaka said,—Although a (large) inhabited tract is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth.[8] When I failed to find it on the Earth, I then searched Mithilā (for it). When I failed to find it in Mithilā, I then searched for it among my own children.[9] When I failed to find it even there, a cloudedness of understanding came over me. After that cloudedness of understanding passed away, intelligence came back to me.[10] Then I thought that I have no dominion, or that everything is my dominion. Even this body is not mine, or the whole Earth is mine.[11] At the same time, O best of regenerate persons, I think that that is as much mine as it is of others. Do thou, therefore, dwell (here) as long as thy choice leads thee, and do thou enjoy as long as thou pleasest!—[12]

"'—The Brāhmana said,—When there is a large inhabited tract in thy ancestral kingdom, tell me, depending upon what understanding, has the idea of *meum* been got rid of by thee![13] What also is that understanding depending upon which thou hast come to the conclusion that everything constitutes thy dominion? What, indeed, is the notion through which thou hast no dominion, or everything is thy dominion?[14]

"'—Janaka said,—All conditions here, in all affairs, have been understood by me to be terminable. Hence, I could not find that which should be called mine.*[15] (Considering)

* The conditions referred to are affluence and indigence, as explained by Nilakantha.—T.

whose is this, I thought of the Vedic text about anybody's property. I could not, therefore, find, by my understanding, what should be (called) mine.*[16] Depending upon this notion, I got rid of idea of mineness. Hear now what that notion is depending upon which I came to the conclusion that I have dominion everywhere.[17] I do not desire for my own self those smells that are even in my nose. Therefore, the earth, subjugated by me, is always subject to me.†[18] I do not desire for my own self those tastes that exist in contact with even my tongue. Therefore, water, subjugated by me, is always subject to me.[19] I do not desire for my own self the, color or light that appertains to my eye. Therefore, light subjugated by me, is always subject to me.[20] I do not desire for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always subject to me.[21] I do not desire for my own self those sounds which are in contact with even my ear. Therefore, sounds, subjugated by me, are always subject to me.[22] I do not desire for my own self the mind that is always in my mind. Therefore, the mind, subjugated by me, is subject to me.[23] All these acts of mine are for the sake of the deities, the Pitris, the Bhutas, together with guests.‡[24]—The Brāhmana then, smiling, once more said unto Janaka,—Know that I am Dharma, who come here today for examinig thee![25] Thou art verily the one person for setting this wheel in motion,—this wheel that has the quality of Goodness for its

* This is, rather, obscure. Nilakantha observes that the Vedic text referred to is 'Do not covet anybody's property.' What Janaka says seems to be this: Thinking of this prohibition about coveting other people's property, I thought how could it be ascertained what belongs to others.—T.

† The sense seems to be this: the property of smell attaches to earth. I do not desire smell for my own enjoyment. If it is perceived, it is perceived by the organ of smell. The earth, therefore, is subject to me, not I to the earth. I have transcended my sensations, and, therefore, the objects to which they inhere. The whole world represents only the objects of the sensations. The latter being mastered, the whole world has been mastered by me.—T.

‡ *I. e.*, I live and act for these and not my own self.—T.

circumference, Brahma for its nave, and the understanding for its spokes, and which never turns back !*—' "[26]

Section XXXIII.

" 'The Brāhmana said,—I do not, O timid one, move in this world in that manner which thou, according to thy own understanding, censurest. I am a Brāhmana possessed of Vedic knowledge. I am emancipated. I am a forest recluse. I am an observer of the duties of a house-holder. I observe vows.[1] I am not what thou seest me in good and bad acts. By me is pervaded everything that exists in this universe.[2] Whatever creatures exist in the world, mobile or immobile, know that I am the destroyer of them all even as fire is (the destroyer) of all kinds of wood.[3] Sovereignty over the whole Earth or over Heaven (on the one hand), or this knowledge (of my identity with the universe). This knowledge is my wealth.†[4] This is the one path for Brāhmanas, by which they who understand it proceed to house-holds, or abodes in the forest, or residence with preceptors, or among mendicants.‡[5] With numerous unconfused symbols, only one knowledge is worshipped. Those who, whatever the symbols and modes of life to which they adhere, have acquired an understanding having tranquillity for its essence, attain to that one entity even as numerous rivers all meeting the Ocean.$[6] This path

* Nilakantha's reading is erroneous. 'Brahma-lābhasya' should be 'Brahmanābhasya.' So also 'durvārasya' is incorrect. 'Nemi' may also mean the line or track that is made by a wheel as it moves. If taken in this sense, it would mean 'that is confined to, or that cannot deviate from, the track constituted by goodness. The nave, Brahma, is, of course, the Vedas.—T.

† The sense seems to be this. The sovereignty of the whole Earth or of Heaven, and this knowledge of my identity with the universe. Of these two alternatives, I would freely choose the latter. Hence, he says,—'This knowledge is my wealth '—T.

‡ These are different modes of life.—T.

$ The sense is this: the knowledge to be acquired is that all is one. Diverse ways there are for acquiring it. Those, again, that have attained to tranquillity have acquired it.—T.

is traversable with the aid of the understanding and not of the body. Actions have both beginning and end, and the body has actions for its bonds.*[7] Hence, O blessed lady, thou needst have no apprehension in respect of the world hereafter With thy heart intent upon the real entity, it is my soul into which thou wilt come !—' "[8]

Section XXXIV.

" 'The Brāhmana's wife said,—This is incapable of being. understood by a person of little intelligence as also by one whose soul has not been cleansed. My intelligence is very little, and contracted, and confused.[1] Do thou tell me the means by which the knowledge (of which thou speakest) may be acquired. I wish to learn from thee the source from which this knowledge flows.—[2]

" 'The Brāhmana said,—Know that intelligence devoted to Brahma is the lower Arani ; the preceptor is the upper Arani ; penances and conversance with the scriptures are to cause the attrition. From this is produced the fire of knowledge.—[3]

" 'The Brāhmana's wife said,—As regards this symbol of Brahma, which is designated Kshetrajna, where, indeed, occurs a description of it by which it is capable of being seized ?—[4]

" 'The Brāhmana said,—He is without symbols, and without qualities. Nothing exists that may be regarded as his cause. I shall, however, tell thee the means by which he can be seized or not.[5] A good means may be found ; which is perceived as (flowers are perceived) by bees. That means consists of an understanding cleansed by action. Those whose understandings have not been so cleansed, regard that entity, through their own ignorance, as invested with the properties of knowledge and others.†[6] It is not laid down that this

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* Actions are perishable and can lead to no lasting result. It is by the understanding that that knowledge, leading to what is permanent, is to be attained.—T.

† I expand this Verse a little for making it intelligible. A literal version would run as follows :—'Good means may be seen, perceived as by bees. Action (-cleansed) understanding ; through folly it is invested

should be done, or that this should not be done, in the rules for achieving Emancipation,—those, that is, in which a knowledge of the soul arises only in him who sees and hears.*[7] One should comprehend as many parts, unmanifest and manifest, by hundreds and thousands, as one is capable of comprehending here.[8] Indeed,. one should comprehend diverse objects of diverse import, and all objects of direct perception. Then will come, from practice (of contemplation and self-restraint, &c.), that above which nothing exists.†—'[9]

"The holy one continued,—'Then the mind of that Brāhmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, in consequence of the knowledge of Kshetra.'‡[10]

"Arjuna said,—'Where, indeed, is that Brāhmana's wife, O Krishna, and where is that foremost of Brāhmanas, by both of whom was such success attained. Do thou‡ tell me about them, O thou of unfading glory!'[11]

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with the symbols of knowledge.' 'Karmabudhih' never means 'action and knowledge' as rendered by Telang. 'Abudhitwāt' means 'through ignorance.' This ignorance is of those persons whose understandings have not been cleansed by action.—T.

* What is stated here is this. In the matter of achieving Emancipation, no ordinanees have been laid down, positive or negative, like those in respect of other things. If one wishes to attain to Heaven, he should do this and abstain from that other. For achieving Emancipation, however, only seeing and hearing are prescribed. Seeing implies contemplation, and hearing, the receiving of instructions from the preceptor. Nilakantha explains hearing as 'Vedāntādiçravanam' (*vide* his comment on the word 'çrutam' in Verse 3 above).—T.

† The speaker wishes to inculcate that one should first contemplate an object of direct perception, such as earth, &c.; then on such 'unpercieved' objects as operations of the mind. Such contemplation will gradually lead to that which is Supreme. The 'abhyāsa' or practice referred to in the second line is the practice of 'çama,' 'dama,' &c. I do not think that Telang's version of 8 and 9 brings out the meaning clearly.—T.

‡ The sense is that when her individual soul became merged into the Supreme soul, she became identified with Brahma. This was, of course, due to the knowledge of Kshetra as something separate from Kshetrajna.—T.

"The blessed and holy one said,—'Know that my mind is the Brāhmana, and that my understanding is the Brāhmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya!' "[12]

Section XXXV.

"Arjuna said,—'It behooveth thee to expound Brahma to me,—that which is the highest object of knowledge. Through thy favour, my mind is delighted with these subtle disquisitions.'[1]

"Vāsudeva said,—'In this connection is recited the old history of the discourse between a preceptor and his disciple on the subject of Brahma.[2] Once on a time, O scorcher of foes, an intelligent disciple questioned a certain Brāhmana of rigid vows who was preceptor, as he was seated (at his ease), saying,—What, indeed, is the highest good?[3] Desirous of attaining to that which constitutes the highest good, I throw myself at thy feet, O holy one! O learned Brāhmana, I solicit thee, bending my head, to explain to me what I ask![4] —Unto that disciple, O son of Prithā, who said so, the preceptor said,—O regenerate one, I shall explain to thee everything about which thou mayst have any doubts![5]—Thus addressed, O foremost one of Kuru's race, by his preceptor, that disciple who was exceedingly devoted to his preceptor, spoke as follows, with joined hands. Do thou hear what he said, O thou of great intelligence!'[6]

" 'The Disciple said,—Whence am I? Whence art thou? Explain that which is the highest truth. From what source have sprung all creatures mobile and immobile?[7] By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brāhmana? What are called attributes by the good?[8] What paths are to be called auspicious? What is happiness? What is sin? O holy one, O thou of excellent vows, it behooves thee to answer these questions of mine, O learned Rishi, correctly, truly, and accurately! Who else is there in this world than thee that is capable of answering these questions?[9-10] Do thou answer

them, O foremost of all persons conversant with duties! My curiosity is great. Thou art celebrated in all the worlds as one well skilled in the duties relating to Emancipation.[11] There is none else than thou that is competent to remove all kinds of doubts. Afraid of worldly life, we have become desirous of achieving Emancipation!—'[12]

"Vāsudeva said,—'Unto that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and possessed of tranquillity, and who always behaved in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-restrained, and who had the life of a Yati and a Brahmachārin, O son of Prithā, that preceptor possessed of intelligence and observant of vows, duly explained all the questions, O foremost one of Kuru's race, O chastiser of all foes!'[13-14]

"'The preceptor said,—All this was declared (in days of old) by Brahman himself (the Grandsire of all the worlds). Applauded and practised by the foremost of Rishis, and depending on a knowledge of the Vedas, it involves a consideration of what constitutes the real entity.[15] We regard knowledge to be the highest object, and renunciation as the best penance. He who, with certainty, knows the true object of knowledge which is incapable of being modified by circumstances, *viz.*, the soul abiding in all creatures, succeeds in going whithersoever he wishes and comes to be regarded as the highest. That learned man who beholds the residence of all things in one place and their severance as well,[16-17] and who sees unity in diversity, succeeds in freeing himself from misery. He who does not covet anything and does not cherish the idea of mineness with regard to anything,[18] comes to be regarded, although residing in this world, as identifiable with Brahma. He who is conversant with the truth about the qualities of Pradhāna (or Nature), acquainted with the creation of all existent objects,[19] divested of the idea of mineness, and without pride, succeeds, without doubt, in emancipating himself. Understanding properly that great tree which has the unmanifest for its seed-sprout, and the

understanding for its trunk, and high conciousness of self for its branches, and the senses for the cells whence its twigs issue, and the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which is always endued with leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahma, and which is eternal,—and cutting all topics with the sharp sword of knowledge, one attains to immortality and casts off birth and death.[20-23] The conclusions with regard to the past, present, and future, &c., and religion, pleasure, and wealth, which are all well known to conclaves of Siddhas, which appertain to remote cycles, and which are, indeed, eternal,[24] I shall declare to thee, O thou of great wisdom! These constitute what is called Good. Men of wisdom, understanding them in this world, attain to success.[25] In days of old, the Rishis Vrihaspati and Bharadwāja, and Gautama and Bhārgava, and Vaçishtha and Kaçyapa, and Viçwāmitra and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the acts each of them had done.[26-27] Those regenerate persons, placing the sage son of Angiras at their head, proceeded to the region of the Grandsire. There they beheld Brahman perfectly cleansed of all sin.[28] Bowing their heads unto that high-souled one who was seated at their ease, the great Rishis, endued with humility, asked him this grave question regarding the highest good.[29]—How should a good man act? How would one be released from sin? What paths are auspicious for us? What is truth, and what is sin?[30] By what action are the two paths, northern and southern, obtained? What is destruction? What, Emancipation? What is birth and what death of all existent objects?[31]—I shall tell thee, O disciple, what the Grandsire, thus addressed, said unto them, conformably to the scriptures. Do thou listen!—[32]

"'—Brahman said,—It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (or action). Understand this, O ye of excellent vows! In consequence of their own actions they live, transcending their

own origin.*[33] For Truth, when united with qualities, becomes always possessed of five indications. Brahman is Truth. Penance is truth. Prajāpati is truth.[34] It is from Truth that all creatures have sprung. Truth is the universe of being. It is for this that Brāhmanas who are always devoted to Yoga, who have transcended wrath and sorrow, and who always regard Religion as the causeway (along which every one must pass for avoiding the morass below), take refuge in Truth. I shall now speak of those Brāhmanas who are restrained by one another and possessed of knowledge, of the orders, and of those who belong to the four modes of life.[35-37] The wise say that Religion or duty is one, (though) having four quarters. Ye regenerate ones, I shall speak to ye now of that path which is auspicious and productive of good.[38] That path has constantly been trod over by men possessed of wisdom in order to achieve an identity with Brahma. I shall speak now of that path which is the highest and which is exceedingly difficult of being understood.[39] Do you understand, in all its details, ye highly blessed ones, what is the highest seat. The first step has been said to be the mode of life that appertains to Brahmachārins.[40] The second step is domesticity. After this is the residence in the woods. After that it should be known is the highest step, *viz.*, that relating to Adhyātma.†[41] Light, ether (or space), sun, wind, Indra, and Prajāpati,—one sees these as long as one does not attain to Adhyātma.[42] I shall declare the means (by which that Adhyātma may be attained.) Do ye first understand them. The forest mode of life that is followed by ascetics residing in the woods and subsisting upon fruits and roots and air is laid down for the three regenerate classes. The domestic mode of life is ordained for all the orders.[43-44] They that are possessed of wisdom say that Reli-

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* Their origin is Brahma or Truth. They live, dissociated from their origin, in consequence of their acts. When their acts cease, they return to and become merged in Brahma.—T.

† *I. e.*, that course of life which has for its object the acquisition of knowledge relating to the soul. This, of course, includes the knowledge that is needed for achieving identification with the Supreme Soul or Brahma.—T.

gion or duty has Faith for its (chief) indication. Thus have I declared to you the paths leading to the deities. They are adopted by those that are good and wise by their acts. Those paths are the causeways of piety.[45] That person of rigid vows who adopts any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures.[46] I shall now declare, accurately and with reasons, the elements which reside in parts in all objects.[47] The great soul, the unmanifest, egoism (consciousness of identity), the ten and one organs (of knowledge and action), the five great elements,[48] the specific characteristics of the five elements,—these constitute the eternal creation. The number of elements has been said to be four and twenty, and one (more).[49] That person of wisdom who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion.[50] He who understands the elements accurately, all the qualities, all the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man succeeds in enjoying all regions of spotless purity.—*' "[51]

Section XXXVI.

" '—Brahman said,—That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, should be known to become the city (or mansion) of nine portals, possessed of three qualities, and consisting of five ingredients.[1] Encompassed by eleven including Mind which distinguishes (objects), and having Understanding for the ruler, this is an aggregate of eleven.†[2] The three ducts that are in it support it constantly. These are the three Nādis. They run continually, and have the three qualities for their essence.[3] Darkness, Passion, and Goodness, these are called the (three)

* The specific characteriestics of the five elements are, as frequently referrd before, smell attaching to earth, sound to ether, taste to water, &c. The deities referred to in the last Verse are probably the senses.—T.

† The total eleven is made up of the three qualities, the five elements, the group of organs and senses as one, egoism, and the understanding.—T.

qualities. These are coupled with one another. They exist, depending on one another.[4] They take refuge in one another, and follow one another. They are also joined with one another. The five (principal) elements are characterised by (these) three qualities.[5] Goodness is the match of Darkness. Of Goodness the match is Passion. Goodness is also the match of Passion, and of Goodness the match is Darkness.[6] There where Darkness is restrained, Passion is seen to flow. There where Passion is restrained, Goodness is seen to flow.[7] Darkness should be known to have the night (or obscurity) for its essence. It has three characteristics, and is (otherwise) called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of Darkness and it appears also as confined with others.[8] Passion is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production.[9] Splendour, lightness, and faith,—these are the form, that is light, of Goodness among all creatures, as regarded by all good men.[10] The true nature of their characteristics will now be declared by me, with reasons. These shall be stated in aggregation and separation. Do ye understand them.[11] Complete delusion, Ignorance, illiberality, indecision in respect of action, sleep, haughtiness, fear, cupidity, grief, censure of good acts,[12] loss of memory, unripeness of judgment, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of behaviour,[13] boastful assertions of performance when there has been no performance, presumption of knowledge in ignorance, unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning,[14] crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self-control, degradation,[15]—all these qualities are known as belonging to Darkness. Whatever other states of mind, connected with delusion, exist in the world, all appertain to Darkness. Frequent ill-speaking of other people, censuring the deities and the Brāhmanas,[16-17] illiberality, vanity, delusion, wrath, unforgiveness, hostility towards all creatures, are regarded as the characteristics of Darkness.[18] Whatever un-

dertakings exist that are unmeritorious (in consequence of their being vain or useless), what gifts there are that are unmeritorious (in consequence of the unworthiness of the donees, the unseasonableness of the time, the impropriety of the object, &c.), vain eating,—these also appertain to Darkness.[19] Indulgence in calumny, unforgiveness, animosity, vanity, and absence of faith are also said to be characteristics of Darkness.[20] Whatever men there are in this world, who are characterised by these and other faults of a similar kind, and who break through the restraints (provided by the scriptures), are all regarded as belonging to the quality of Darkness.[21] I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of being. Indeed, they sink into the hell of (birth in) the brute creation.[22] They become immobile entities, or animals, or beasts of burden; or carnivorous creatures, or snakes, or worms, insects, and birds;[23] or creatures of the oviparous order, or quadrupeds of diverse species, or lunatics, or deaf or dumb human beings, or men that are afflicted by dreadful maladies and regarded as unclean.[24] These men of evil conduct, always exhibit the indications of their acts, sink in Darkness. Their course (of migrations) is always downwards. Appertaining to the quality of Darkness, they sink in Darkness.[25] I shall, after this, declare what the means are of their improvement and ascent; indeed, by what means they succeed in attaining to the regions that exist for men of pious deeds.[26] Those men who take birth in orders other than humanity, by growing up in view of the religious ceremonies of Brāhmanas devoted to the duties of their own order and desirous of doing good to all creatures,[27] succeed, through the aid of such purificatory rites, in ascending upwards. Indeed, struggling (to improve themselves), they at last attain to the same regions with these pious Brāhmanas. Verily, they go to Heaven. Even this is the Vedic audition.*[28] Born in orders other than humanity and growing old

* 'Anyathā pratipannāh' is explained by Nilakantha as 'born in other orders.' Telang takes it as 'Behaving in a contrary way.' How

in their respective acts, even thus they become human beings that are, of course, ordained to return.[29] Coming to sinful births and becoming Chandālas or human beings that are deaf or that lisp indistinctly, they attain to higher and higher castes, one after another in proper turn,[30] transcending the Cudra order, and other (consequences of) qualities that appertain to Darkness and that abide in it in course of migrations in this world.*[31] Attachment to objects of desire is regarded as great delusion. Here Rishis and Munis and deities become deluded, desirous of pleasure.[32] Darkness, delusion, the great delusion, the great obscurity called wrath, and death, that blinding obscurity, (these are the five great afflictions). As regards wrath, that is the great obscurity (and not aversion or hatred as is sometimes included in the list).[33] With respect then to its color (nature), its characteristics, and its source, I have, ye learned Brāhmanas, declared to you, accurately and in due order, everything about (the quality of) Darkness.[34] Who is there that truly understands it? Who is there that truly sees it? That, indeed, is the characteristic of Darkness, *viz.*, the beholding of reality in what is not real.[35] The qualities of Darkness have been declared to you in various ways. Duly has Darkness, in its higher and lower forms, been described to you. That man who always bears in mind the qualities mentioned here, will surely succeed in becoming freed from all characteristics that appertain to Darkness.—' "[36]

Section XXXVII.

" 'Brahman said,—Ye best of beings, I shall now declare to you accurately what (the quality of) Passion is. Ye highly blessed ones, do you understand what those qualities are that

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can goats and sheep behave otherwise?' The sense seems to be that those born as goats, succeed in ascending upwards through the efficacy of the religious acts of the Brāhmanas. By becoming sacrificial victims they regain their true position.—T.

* Qualities abiding in Darkness &c., imply those qualities that are permanently attached to Darkness.—T.

appertain to Passion.[1] Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, argument, dissatisfaction, endurance,*[2] might, valour, pride, wrath, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of *meum* or mineness, protection (of others),[3] slaughter, bonds, and affliction, buying and selling, lopping off, cutting, piercing, and cutting off the coat of mail that another has worn,†[4] fierceness, cruelty, villifying, pointing out the faults of others, thoughts entirely devoted to worldly affairs, anxiety, animosity, reviling of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech, dispraise and praise, laudation, prowess, defiance,[5-6] attendance (as on the sick and the weak), obedience (to the commands of preceptors and parents), service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy, heedlessness, contumely, possessions,[7] and diverse decorations that prevail in the world among men, women, animals, inanimate things, houses,[8] grief, incredulousness, vows and regulations, actions with expectation (of good results), diverse acts of public charity,[9] the rites in respect of Swāhā, salutations, rites of Swadhā and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study,[10] making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection generated by the merits of the object for which or whom it is felt,[11] treachery, deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness,[12] ostentation, haughtiness, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, attachment to dancing, instrumental music, and songs,—all these qualities, ye learned Brāhmanas, have been said to belong to Passion.[13-14] Those men on Earth who meditate on the past, present, and the future, who are devoted to the aggreegate of three, *viz.*, Religion, Wealth, and

* Some texts read 'Santāpah' and not 'Sanghātah.' The meaning then will be grief or sorrow.—T.

† This may refer to the exposure of other people's weaknesses by tearing open their veils or covers.—T.

Pleasure,[15] who, acting from the impulse of desire, exult on attaining to affluence in respect of every desire, are said to be enveloped by Passion. These men have downward courses.[16] Repeatedly reborn in this world, they give themselves up to pleasure. They covet what belongs to this world as also all those fruits that belong to the world hereafter. They make gifts, accept gifts, offer oblations to the Pitris, and pour libations on the sacrificial fire.[17] The qualities of Passion have (thus) been declared to you in their variety. The course of conduct also to which it leads has been properly described to you. The man who always understands these qualities, succeeds in always freeing himself from all of them which appertain to Passion.—' "[18]

Section XXXVIII.

" '—Brahman said,—I shall, after this, discourse to you on that excellent quality which is the third (in the order of our enumeration). It is beneficial to all creatures in the world, and unblamable, and constitutes the conduct of those that are good.[1] Joy, satisfaction, nobility, enlightenment, and happiness, absence of stinginess (or liberality), absence of fear, contentment, disposition for faith,[2] forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness, absence of wrath, absence of malice, purity, cleverness, prowess, (these appertain to the quality of Goodness).[3] He who is devoted to the duty of Yoga, regarding knowledge to be vain, conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the world hereafter.[4] Freedom from the idea of *meum*, freedom from egoism, freedom from expectations, looking on all with an equal eye, and freedom from desire,—these constitute the eternal religion of the good.[5] Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, absence of cruelty, absence of delusion, compassion to all creatures, absence of the disposition to calumniate,[6] exultation, satisfaction, rapture, humility, good behaviour, purity in all acts having for their object the attainment of tranquillity, right-

eous understanding, emancipation (from attachments),[7] indifference, Brahmacharyya, complete renunciation, freedom from the idea of *meum*, freedom from expectations, unbroken observance of righteousness,[8] belief that gifts are vain, sacrifices are vain, study is vain, vows are vain, acceptance of gifts is vain, observance of duties is vain, and penances are vain.[9] Those Brāhmanas in this world, whose conduct is marked by these virtues, who adhere to righteousness, who abide in the Vedas, are said to be wise and possessed of correctness of vision.[10] Casting off all sins and freed from grief, those men possessed of wisdom attain to Heaven and create diverse bodies (for themselves).[11] The power of governing everything, self-restraint, minuteness, these high-souled ones make by operations of their own mind, like the gods themselves dwelling in Heaven.[12] Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to Heaven, they modify all things by their very nature.[13] They get whatever objects they desire and enjoy them.* Thus have I, ye foremost of regenerate ones, described to you what that conduct is which appertains to the quality of goodness. Understanding these duly, one acquires whatever objects one desires.[14] The qualities that appertain to goodness have been declared particularly. The conduct which those qualities constitute has also been properly set forth. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them !—' "[15]

Section XXXIX.

" '—Brahman said,—'The qualities are incapable of being declared as completely separate from one another. Passion and Goodness and Darkness are seen existing in a state of union.[1] They are attached to one another. They depend on one another. They have one another for their refuge. They

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* 'Vibhajanti implies enjoyments in this connection. Telang starts a needless objection to this word.—T.

likewise follow one another.[2] As long as goodness exists, so long does Passion exist. There is no doubt in this. As long as Darkness and Goodness exist, so long does Passion exist.[3] They make their journey together, in union, and moving collectively. They, verily, move in a body, when they act with cause or without cause.[4] Of all these which act with one another however much they may differ in their developement, the manner in which their increase and diminution take place will now be declared.[5] There where Darkness exists in an increased measure, in the lower creatures (for example), Passion exists in a smaller measure and Goodness in a measure that is still less.[6] There where Passion exists in a copious measure, in creatures of middle course, Darkness exists in a smaller measure and Goodness in a measure that is still less.[7] There where Goodness exists in a copious measure, in creatures of upward courses, Darkness should be known to exist in a small measure and Passion in a measure that is still less.[8] Goodness is the spring that causes the modifications of the senses. It is, again, the great enlightener. No duty has been laid down that is higher than Goodness.[9] They who abide in Goodness proceed upwards. They who abide in Passion remain in the middle. They who abide in Darkness, being characterised by qualities that are low, sink downwards.[10] Darkness occurs in the Cudra; Passion in the Kshatriya; and Goodness, which is the highest, in the Brāhmana. The three qualities exist even thus in the three orders.[11] Even from a distance, the three qualities of Darkness and Goodness and Passion, are seen to exist in a state of union and more collectively. They are never seen in a state of separation.*[12] Beholding the sun rising, men of evil deeds become inspired with fear. Travellers on their way become afflicted with heat, and suffer distress.[13] The Sun is Goodness developed; men of evil deeds represent Darkness; the heat which travellers on their way feel is said to be a quality of Passion.[14] The sun representing light is Goodness; the heat is the quality of

* 'From even a distance' implies that upon even a cursory view; without even being examined minutely.—T.

Passion; the shading (or eclipse) of the sun on Parvan days should be known to represent Darkness.[15] Even thus, the three qualities exist in all luminous bodies. They act by turns in diverse places in diverse ways.[16] Among immobile objects, the quality of Darkness exists in a very large measure. The qualities appertaining to Passion are those properties of theirs which undergo constant changes. Their oleaginous attributes appertain to Goodness.*[17] The Day should be understood as threefold. The Night has been ordained to be threefold. So also are fortnights, months, years, seasons, and conjunctions.†[18] The gifts that are made are threefold. Threefold is sacrifice that flows. Threefold are the worlds; threefold the deities; threefold is knowledge; and threefold the path or end.[19] The Past, the Present, and the Future, Religion, Wealth, and Pleasure, Prāna, Apāna, and Udāna, these also are fraught with the three qualities.[20] Whatever object exists in this world, everything in it, is fraught with the three qualities. The three qualities act by turns in all things and in all circumstances.[21] Verily, the three qualities always act in an unmanifest form. The creation of those three, *viz.*, Goodness, Passion, and Darkness, is eternal.[22] The unmanifest, consisting of the three qualities, is said to be darkness, unperceived, holy, constant, unborn, womb, eternal, Nature, change or modification, destruction, Pradhāna, production. and absorption, undeveloped, not small (*i. e.*, vast), unshaking,

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* What is said here is this: the three qualities exist in even the immobile objects of the universe. As regards Darkness, it predominates in them. As regards Passion, it dwells in such properties of theirs as pungency, sourness, sweetness, &c., which change with time or in consequence of cooking or through admixture. Their oily properties are said to appertain to Goodness. 'Tiryagbhāvagatam' is explained by Nilakantha as 'ādhikyam gatam.' Telang thinks this is unwarrantable. His own version, however, of the first line is untenable. What can be the 'tiryagbhāva' or 'form of lower species' of immobile objects? Telang frequently forgets that Nilakantha represents a school of interpretation not founded by him but which existed from a time long anterior to him.—T.

† 'Conjunctions' are evidently the periods joining the seasons; *i. e*, the close of one season and the beginning of another.—T.

immovable, fixed, existent, and non-existent.[23-24] All these names should be known by those who meditate on matters connected with the soul.[25] That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure operations (of the qualities), well conversant with the truth about all distinctions and freed from the body, becomes liberated from all the qualities and enjoys absolute happiness.' "[26]

Section XL.

" '—Brahman said,—From the unmanifest first sprang the Great Soul, endued with great intelligence, the source of all the qualities. That is said to be the first creation.[1] The Great Soul is signified by these synonymous words,—the Great Soul, Intelligence, Vishnu, Jishnu, Cambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception, as also fame, courage, and memory. Knowing this, a learned Brāhmana has never to encounter delusion.[2-3] It has hands and feet on every side. It has ears on every side. It stands, pervading everything in the universe.[4] Of great power, that Being is stationed in the heart of all. Minuteness, Lightness, and Affluence, are his. He is the lord of all, and identical with effulgence, and knows not decay.[5] In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation, who are always devoted to Yoga, who are firm in truth, who have subdued their senses,[6] who are possessed of knowledge, who are freed from cupidity, who have conquered wrath, who are of cheerful hearts, who are endued with wisdom, who are liberated from ideas of *meum* (and *teum*), and who are devoid of egoism.[7] All these, freed from every kind of attachment, attain to the status of Greatness. That person who understands that holy and high goal, *viz.*, the Great Soul, becomes freed from delusion.[8] The self-born Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme, Ancient Being, of universal form,

the golden one, the highest goal of all persons endued with understanding,—that intelligent man lives, transcending the understanding.—' "[9]

Section XLI.

" '—Brahman said,—That Mahat who was first produced is called Egoism. When it sprang up as I, it came to be called as the second creation.[1] That Egoism is said to be the source of all creatures, for these have sprung from its modifications. It is pure effulgence and is the supporter of consciousness. It is Prajāpati.[2] It is a diety, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels—*I am all this*.[3]—That is the eternal world existing for those sages who are contented with knowledge relating to the soul, who have meditated on the soul, and who have won success by Vedic study and sacrifices.[4] By consciousness of soul one enjoys the qualities. That source of all creatures, that creator of all creatures, creates (all creatures) even in this way. It is that which causes all changes. It is that which causes all beings to move. By its own light it illuminates the universe likewise.—' "[5]

Section XLII.

" '—Brahman said,—From Egoism were verily born the five great elements. They are earth, air, ether, water, and light numbering the fifth.[1] In these five great elements, in the matter of the operations of sound, touch, color, taste, and smell, all creatures become deluded.[2] When at the close of the destruction of the great elements, the dissolution of the universe approaches, ye that are possessed of wisdom, a great fear comes upon all living creatures.[3] Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation takes place. Indeed, as regards birth, they are born from one another.[4] Then, when all existent objects, mobile and immobile, become dissolved, wise men

endued with powerful memory never dissolve.[5] Sound, touch, colour, taste, and smell numbering the fifth, are effects. They are, however, inconstant, and called by the name of delusion.[6] Caused by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another,[7] existing outside the soul, these are all helpless and powerless. Prāna and Apāna, and Udāna and Samāna and Vyāna,[8]—these five winds are always closely attached to the soul. Together with speech, mind, and understanding, they constitute the universe of eight ingredients.[9] He whose skin, nose, ear, eyes, tongue, and speech are restrained, whose mind is pure, and whose understanding deviates not (from the right path),[10] and whose mind is never burnt by those eight fires, succeeds in attaining to that auspicious Brahma than which nothing superior exists.[11] Those which have been called the eleven organs and which have sprung from Egoism, I shall now, ye regenerate ones, mention particularly.[12] They are the ear, the skin, the two eyes, the tongue, the nose numbering the fifth, the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth.[13] These constitute the group of organs, with mind numbering as the eleventh. One should first subdue this group. Then will Brahma shine forth (in him).[14] Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are truly said to be connected with knowledge.[15] The rest, however, that are connected with action, are without distinction. The mind should be regarded as belonging to both. The understanding is the twelfth in the top.[16] Thus have been enumerated the eleven organs in due order. Learned men, having understood these, think they have accomplished everything.[17] I shall, after this, enumerate all the various organs. Space (or Ether) is the first entity. As connected with the soul, it is called the ear.[18] As connected with objects, that is sound. The presiding deity (of this) is the quarters. The Wind is the second entity. As connected with the soul, it is known as the skin.[19] As connected with objects, it is known as objects of touch; and the presiding deity there is touch. The third

is said to be Light. As connected with the soul, it is known as the eye.[20] As connected with objects, it is color; and the sun is its deity. The fourth (entity) should be known as Water. As connected with the soul, it is said to be the tongue.[21] As connected with objects, it is taste, and the presiding deity there is Soma. The fifth entity is Earth. As connected with the soul, it is said to be the nose.[22] As connected with objects, it is scent; and the presiding deity there is the wind. Thus has the manner been declared of how the five entities are divided into sets of three.[23] After this I shall declare everything about the diverse (other) organs. Brāhmanas conversant with the truth say that the two feet are mentioned as connected with the soul.[24] As connected with objects, it is motion; and Vishnu is there the presiding deity. The Apāna wind, whose motion is downward, as connected with the soul, is called the lower duct.[25] As connected with objects, it is the excreta that is ejected; and the presiding deity there is Mitra. As connected with the soul, the organ of generation is mentioned, the producer of all beings.[26] As connected with objects, it is the vital seed; and the presiding deity is Prajāpati. The two hands are mentioned as connected with the soul by persons conversant with the relations of the soul.[27] As connected with objects, it is actions; and the presiding deity there is Indra. Next, connected with the soul is speech which relates to all the gods.[28] As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements.*[29] As connected with objects, it is the mental operation; and the presiding deity is Chandramas (moon). As connected with the soul is Egoism, which is the cause of the whole course of worldly life.[30] As connected with objects, it is consciousness of self; and the presiding deity there is Rudra. As connected with the soul is the understanding, which impels the six senses.[31] As connected with objects, it is that which is to be

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* This probably implies that the mind, through the aid of the senses, enters into all things or succeeds in knowing them.—T.

understood, and the presiding deity there is Brahman. Three are the seats of all existent objects. A fourth is not possible.[32] These are land, water, and ether. The mode of birth is fourfold. Some are born of eggs ; some are born of germs which spring upwards, penetrating through the earth ; some are born of filth ; and some are born of fleshy balls in wombs.[33] Thus is the mode of birth seen to be of four kinds, of all living creatures. Now, there are other inferior beings and likewise those that range the sky.[34] These should be known to be born of eggs as also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description.[35] This is said to be the second mode of birth and is inferior. Those living creatures that take birth after the lapse of sometime, bursting through the earth,[36] are said to be germ-born beings, ye foremost of regenerate persons! Creatures of two feet or of many feet, and those which move crookedly,[37] are the beings born of wombs. Among them are some that are deformed, ye best of men ! The eternal womb of Brahma should be known to be of two kinds,[38] *viz.*, penance and meritorious acts. Such is the doctrine of the learned.* Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices,[39] and the meritorious duty of study for every one that is born ; such is the teaching of the ancients. He who duly understands this, comes to be regarded as possessed of Yoga, ye chief of regenerate persons ![40] Know also that such a man becomes freed too from all his sins. I have thus declared to you duly the doctrine of Adhyātma.†[41] Ye Rishis conversant with all duties, a knowledge of this is acquired by those who are regarded as persons of knowledge. Uniting all these together, *viz.*, the senses, the objects of the senses, and the five great entities, one should hold them in the mind.‡[42] When everything is attenuated (by absorption) in

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* The sense seems to be that through these one succeeds in taking birth as a Brāhmana.—T.

† A repetition occurs here of about 5 Verses. The passage is evidently an interpolation originally caused by carelessness.—T.

‡ Nilakantha explains that this implies that one should regard these as really undistinguished from the mind. Indeed, created by the mind

the mind, one no longer esteems the pleasures of life. Learned men, whose understandings are furnished with knowledge, regard that as true happiness.*[43] I shall, after this, tell thee of renunciation with respect to all entities by means gentle and hard, which produces attachment to subtle topics and which is fraught with auspiciousness.[44] That conduct which consists in treating the qualities as not qualities, which is free from attachment, which is living alone, which does not recognise distinctions, and which is full of Brahma, is the source of all happiness.†[45] The learned man who absorbs all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is released from everything, becomes always happy.[46] Restraining all desires within the soul, destroying his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with Brahma.[47] Through repression of all the senses which always hanker after their objects, and abandonment of inhabited places, the Adhyātma-fire blazes forth in the man of contemplation.[48] As a fire, fed with fuel, becomes bright in consequence of the blazing flames it puts forth, even so, in consequence of the repression of the senses, the great soul puts forth its effulgence.[49] When one with a tranquil soul beholds all entities in one's own heart, then, lighted by one's own effulgence, one attains to that which is subtler than the subtle and which is unrivalled in excellence.[50] It is settled that the body has fire for color, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (*viz.*,

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itself, these should always be taken as having no real existence beyond the mind.—T.

* 'That' here refers to the attenuation of all things by absorption into the mind.—T.

† 'Gunāgunam' is treating the qualities as not-qualities; *i. e.*, regarding bravery, magnanimity, &c., as really not merits, for these lead to pride. 'Ekacharyyam' is 'ekāntavāsam,' *i. e.*, life in seclusion. or living without depending upon others. 'Anantaram' is 'nirastasamastabheda' or non-recognition of all distinctions. Some texts read 'Brāhmanatah' meaning 'existing among Brāhmanas.' 'Ekapadam sukham' is 'samastasukhagarbham,' *i. e.*, the source or fountain of all happiness.—T.

flesh and bones &c.), space (or ether) for sound ; that it is pervaded by disease and sorrow ; that it is overwhelmed by five currents ; that it is made up of the five elements ; that it has nine doors and two deities ;* that it is full of passion ; that it is unfit to be seen (owing to its unholy character) ; that it is made up of three qualities ; that it has three constituent elements, (*viz*., wind, bile, and phlegm) ; that it is delighted with attachments of every kind ; that it is full of delusion.†[51-53] It is difficult of being moved in this mortal world, and it rests on the understanding as its support. That body is, in this world, the wheel of Time that is continually revolving.‡[54] That (body), indeed, is a terrible and unfathomable ocean and is called delusion. It is this body which stretches forth, contracts, and awakens the (whole) universe with the (very) immortals.$[55] By restraining the senses, one casts off lust, wrath, fear, cupidity, enmity, and falsehood, which are eternal and, therefore, exceedingly, difficult to cast off.¶[56] He who has subjugated these in this world, *viz*., the three qualities and the five constituent elements of the body, has the Highest for his seat in Heaven. By him is Infinity attained.[57] Crossing the river that has the five senses for its steep banks, the mental inclinations for its mighty waters, and delusion for its lake, one should subjugate both lust and wrath.[58] Such a

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* The two deities are Jiva and Içwara.—T.

† The correct reading, in 53 seems to be 'samsargābhiratām' and not 'samçayābhiratām.'—T.

‡ In the second line, the correct words are 'martya' and 'sarva.' The sense of the second line seems to be that this body is ceaselessly revolving, for Emancipation is difficult to achieve. Hence this body is, as it were, the wheel of Time. Nilakantha's explanation does not seem to be satisfactory.—T.

$ I do not think that Telang is correct in his version of this Verse. What is said here seems to be this. The body is, as it were, the wheel of Time ; the body is the ocean of delusion ; the body is the creator, destroyer, and re-awakener of the universe. Through the body creatures act, and hence creation, destruction, and re-creation are due to the body. This accords with what is said elsewhere regarding the body.—T.

¶ It would be wrong to take 'satah' as implying 'the good,' the final verb in every text being singular.—T.

man, freed from all faults, then beholds the Highest, concentrating the mind within the mind and seeing self in self.[59] Understanding all things, he sees his self, with self, in all creatures, sometimes as one and sometimes as diverse, changing form from time to time.*[60] Without doubt, he can perceive numerous bodies like a hundred lights from one light. Verily, he is Vishnu, and Mitra, and Varuna, and Agni, and Prajāpati.[61] He is the Creator and the ordainer; he is the Lord possessed of puissance, with faces turned in all directions. In him, the heart of all creatures, the great soul, becomes resplendent.[62] Him all conclaves of learned Brāhmanas, deities and Asuras, and Yakshas, and Piçāchas, the Pitris, and birds, and bands of Rākshasas, and bands of ghostly beings, and all the great Rishis, praise.—' "[63]

Section XLIII.

" '—Brahman said,—Among men, the royal Kshatriya is (endued with) the middle quality. Among vehicles, the elephant (is so); and among denizens of the forest the lion;[1] among all (sacrificial) animals, the sheep; among all those that live in holes, is the snake; among cattle, the bovine bull; among females, the male.†[2] There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Cālmali, the Cinçapā, the Meshaçringa, and the Kichaka, are the foremost ones among trees.‡[3] Himavat, Pāripātra, Sahya, Vindhya, Trikutavat, Cweta, Nila, Bhāsa, Koshthavat,[4] Guruskandha, Mahendra, and Mālyavat,—these are

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* The correct reading seems to be 'ātmanā' as the last word of the first line, and not 'ātmam.'—T.

† What is said here is that the quality of passion predominates in these.—T.

‡ Nyagrodha is the *Ficus Bengalensis, Linn.* Jamvu is *Eugenia Jambolana, Lamk.* Pippala is *Ficus religiosa, Linn.* Cālmali is *Bombax Malabaricum.* Cinçapā is *Dalbergia Sizsoo, Roxb.* Meshaçringa is *Asclepia geminata, Roxb.* Kichaka is a variety of mountain bamboo. Here, however, it evidently implies the Nimba or *Melia Azadirachta, Linn.*—T.

the foremost of mountains. Likewise the Maruts are the foremost of the Ganas.[5] Surya is the lord of all the planets, and Chandramas of all the constellations. Yama is the lord of the Pitris; Ocean is the lord of all rivers.[6] Varuna is the king of the waters. Indra is said to be the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous bodies.[7] Agni is the eternal lord of the elements, and Vrihaspati of the Brāhmanas. Soma is the lord of (deciduous) herbs, and Vishnu is the foremost of all that are endued with might.[8] Tashtri is the king of Rudras, and Civa of all creatures. Sacrifice is the foremost of all initiatory rites, and Maghavat of the deities.[9] The North is the lord of all the points of the compass; Soma of great energy is the lord of all learned Brāhmanas. Kuvera is the lord of all precious gems, and Purandara of all the deities.[10] Such is the highest creation among all entities. Prajāpati is the lord of all creatures. Of all entities whatever, I, who am full of Brahma, am the foremost.[11] There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahma, is the king of kings over all. Know him to be the ruler, the creator, the uncreated Hari.[12] He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and snakes and Rākshasas, and deities and Dānavas and Nāgas.[13] Among those that are followed by persons full of desire is the great goddess Māheswari of beautiful eyes.[14] She is otherwise called by the name of Pārvati. Know that the goddess Umā is the foremost and the most auspicious of women. Among women that are a source of pleasure, the foremost are the Apsarās who are possessed of great splendour.*[15] Kings are desirous of acquiring piety, and Brāhmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones.[16] Those kings in whose dominions good men languish are regarded as bereft of the virtues of their order. Hereafter they have to go into wrong paths.[17] Those

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* Nilakantha is for taking the second line as consisting of two propositions. It would be better to take 'satinām' as refering to 'strinām,' and 'vasumatyah' as an adjective of 'Apsarasah.'—T.

kings in whose dominious good men are protected, rejoice in this world and enjoy happiness hereafter.[18] Verily, those high-souled ones attain to the highest seat. Understand this, ye foremost of regenerate ones! I shall after this state the everlasting indications of duties.[19] Abstention from injury is the highest duty. Injury is an indication of unrighteousness. Splendour is the indication of the deities. Men have acts for their indications.[20] Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of lighted bodies is color, and water has taste for its characteristic.[21] Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic, refined into vowels and consonants.[22] Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are ascertained with accuracy by the understanding.[23] There is no doubt in this, *viz.*, that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is (living) unperceived.*[24] Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation. Therefore, keeping knowledge before his view, the man of understanding should practise renunciation.[25] The man who has betaken himself to renunciation and who is possessed of knowledge, who transcends all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goat.[26] I have thus declared to you duly what the indications are of duty. I shall, after this, tell you of the seizuse (comprehension) of qualities.[27] Smell, which appertains to earth, is seized by the nose. The wind, that dwells in the nose is likewise appointed (as an agent) in the perception of smell.[28] Taste is the essence of water. That is seized by the tongue. Soma, who resides in the tongue, is appointed likewise in the perception of taste.[29] The quality of a lighted body is color. That is seized by the eye. Āditya who always

* The sense seems to be that good men never allow others to know what their acts are. They are strangers to ostentation.—T.

resides in the eye has been appointed in the perception of color.[30] Touch always appertains to the wind (as its quality). That is perceived by the skin. The wind that always resides in the skin has been appointed in apprehending touch.[31] The quality of a ether is sound. That is seized by the ear. All the quarters, which reside in the ear, have been appointed in apprehending sound.[32] The quality of the mind is thought. That is seized by the understanding. The upholder of consciousness, residing in the heart, has been appointed in apprehending the mind.[33] The understanding is apprehended in the form of determination or certitude, and Mahat in the form of knowledge. The unperceived (Prakriti) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this.*[34] The Kshetrajna which is eternal and is destitute of qualities as regards its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge.[35] The unmanifest resides in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know, and hear it (though) it is hidden.[36] Purusha knows it; therefore is he called Kshetrajna. The Kshetrajna perceives also the operations of the qualities and absence of their operations.[37] The qualities, which are created repeatedly, do not know themselves, being unintelligent, as entities to be created and endued with a beginning, middle, and end.[38] No one else attains, only the Kshetrajna attains, to that which is the highest and great and which transcends the qualities and those entities which are born of the qualities.[39] Hence, one who understands duties, casting off qualities and the understanding, and having his sins destroyed, and transcending the qualities, enters the Kshetrajna.[40] One that is free from all pairs of opposites, that never bends

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* The sense seems to be that the knowledge of one's own identity and of things as discriminated from one another is presided over by Prakriti. If the question is asked whence is the knowledge—'I am so,' and that 'this is so,' the answer is that it comes from Prakriti or Nature.—T.

his head to any one, that is divested of Swāhā, that is immovable, and homeless, is the Kshetrajna. He is the Supreme Lord.—' "[41]

Section XLIV.

" '—Brahman said,—I shall now tell you truly about all that which has a beginning, middle, and end, and which is endued with name and characteristics, together, with the means of apprehension.[1] It has been said that the Day was first. Then arose Night. The Months are said to have the lighted fortnights first. The constellations have Cravanā for their first; the Seasons have that of dews (*viz.*, Winter) for their first.[2] Earth is the source of all smells; and Water of all tastes. The solar light is the source of all colours; the Wind of all sensations of touch.[3] Likewise of sound the source is space (or Ether). These are the qualities of elements. I shall, after this, declare that which is the first and the highest of all entities.[4] The sun is the first of all lighted bodies. Fire is said to be the first of all the elements. Sāvitri is the first of all branches of learning. Prajāpati is the first of all the deities.[5] The syllable Om is the first of all the Vedas, and the life-wind Prāna is the first of all winds. All that is called Sāvitri which is prescribed in this world.*[6] The Gāyatri is the first of all metres; of all (sacrificial) animals, the first is the goat. Kine are the first of all quadrupeds. The twice-born ones are the first of all human beings.[7] The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire. Of all reptiles the first, O foremost of regenerate ones, is the snake.[8] The Krita is the first of all the Yugas; there is no doubt in this. Gold is the first of all precious things.[9] Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Of

* As explained by Nilakantha, the word 'Sāvitri' is used here to imply all forms of worship observed by Brāhmanas &c., and the Mlecchas as well. This turning back to explain a word used before is said to be an instance of "looking back like the lion."—T.

all liquid substances to be drunk, water is the foremost.[10] Of all immobile entities without distinction, Plaksha is said to be the first, that ever holy field of Brahman.[11] Of all the Prajāpatis I am the first. There is no doubt in this. Of inconceivable soul, the self-existent Vishnu is said to be my superior.*[12] Of all the mountains the great Meru is said to be the first-born. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and first-born.[13] Gangā of three courses is said to be the first-born of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the first-born.[14] Içwara is the supreme Lord of all the deities and Dānavas and ghostly beings and Piçāchas, and snakes and Rākshasas, and human beings and Kinnaras and Yakshas.[15] The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe.[16] Of all the modes of life, that of the householder is the first. Of this there is no doubt. The Unmanifest is the source of all the worlds as, indeed, that is the end of every thing.[17] Days end with the sun's setting and Nights with the sun's rising. The end of pleasure is always sorrow, and the end of sorrow is always pleasure.[18] All accumolations have exhaustion for their end, and all ascents have falls for their end. All associations have dissociations for their end, and life has death for its end.[19] All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is transient.[20] Sacrifice, gift, penances, study, vows, observances,—all these have destruction for their end. Of Knowledge, there is no end.[21] Hence, one that is possessed of a tranquil soul, that has subjugated his senses, that is freed from the sense of *meum*, that is devoid of egoism, is released from all sins by pure knowledge.—' "[22]

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* Telang, I think, renders this Verse wrongly. In the first line it is said that Brahman is superior to the Prajāpatis. In the second it is pointed out that Vishnu is superior to Brahman.—T.

SECTION XLV.

" 'Brahman said,—The wheel of life moves on. It has the understanding for its strength; the mind for the pole (on which it rests); the group of senses for its bonds, the (five) great elements for its nave, and home for its circumference.*[1] It is overwhelmed by decrepitude and grief, and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise.[2] Day and Night are the rotations of that wheel. It is encircled by heat and cold. Pleasure and pain are its joints, and hunger and thirst are the nails fixed into it.[3] Sun-shine and shade are the ruts (it causes). It is capable of being agitated during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is enveloped in the terrible waters of delusion. It is ever revolving and void of consciousness.[4] It is measured by months and half-months. It is not uniform (being everchanging), and moves through all the worlds. Penance and vows are its mud. Passion's force is its mover.[5] It is illuminated by the great egoism, and is sustained by the qualities. Vexations (caused by the non-acquisition of what is desired) are the fastenings that bind it around. It revolves in the midst of grief and destruction.[6] It is endued with actions and the instruments of action. It is large and is extended by attachments. It is rendered unsteady by cupidity and desire. It is produced by variegated Ignorance.[7] It is attended upon by fear and delusion, and is the cause of the delusion of all beings. It moves towards joy and pleasure, and has desire and wrath for its possession.[8] It is made up of entities beginning with Mahat and ending with the gross elements. It is characterised by production

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* It is difficult to understand which part of the wheel is intended to be expressedly 'bandhanam' or the bond; I take it for the spokes. 'Pariskandha' is 'samuha' or the materials that together compose an object. Here it may be taken for the nave or centre. Home is called the circumference, because, as the circumference limits the wheel, even so home (wife and children) limits the affections and acts of life.—T.

and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its boundary.*[9] This wheel of life that is associated with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check.[10] That man who always understands accurately the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures.[11] Freed from all impressions, divested of all pairs of opposites, released from all sins, he attains to the highest goal.[12] The householder, the Brahmachārin, the forest recluse and the mendicant,—these four modes of life have all been said to have the householder's mode for their foundation.[13] Whatever system of rules is prescribed in this world, their observance is beneficial. Such observance has always been highly spoken of.[14] He who has been first cleansed by ceremonies, who has duly observed vows, who belongs in respect of birth to a race possessed of high qualifications, and who understands the Vedas, should return (from his preceptor's house).†[15] Always devoted to his wedded spouse, conducting himself after the manner of the good, with his senses under subjugation, and full of faith, one should in this world perform the five sacrifices.[16] He who eats what remains after feeding deities and guests, who is devoted to the observance of Vedic rites, who duly performs according to his means sacrifices and gifts,[17] who is unduly active with his hands and feet, who is unduly active with his eye, who is devoted to penances, who is not unduly active with his speech and limits, comes under the category of Cishta or the good.[18] One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always associate with good

* The words 'Kālachakram pravartate' have been rendered in the first verse of this lesson. In verse 9, the words 'asaktaprabhavapāvyam' are explained by Nilakantha differently. 'Manas-krāntam,' I take, is equivalent to 'bounded by the mind.' I do not know whence Telang gets 'never fatigued' as the substitute of this word.—T.

† Implying that he should go to the house of his preceptor, study and serve there, and after completing his course, return for leading a life of domesticity.—T.

men, making gifts and practising self-restraint.[19] One should subjugate one's lust and stomach, practise universal compassion, and be characterised by behaviour that befits the good. One should bear a bamboo-stick, and a water-pot filled with water.[20] Having studied, one should teach; likewise should make sacrifices himself and officiate at the sacrifices of others. One should also make gifts made to oneself. Verily, one's conduct should be characterised by these six acts.[21] Know that three of these acts should constitute the livelihood of the Brāhmanas, *viz.*, teaching (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person that is pure.[22] As to the other duties that remain, numbering three, *viz.*, making of gifts, study, and sacrifice, these are accompanied by merit.*[23] Observant of penances, self-restrained, practising universal compassion and forgiveness, and looking upon all creatures with an equal eye, the man that is conversant with duties should never be heedless with regard to those three acts.[24] The learned Brāhmana of pure heart, who observes the domestic mode of life and practises rigid vows, thus devoted and thus discharging all duties to the best of his power, succeeds in conquering Heaven.—' "[25]

Section XLVI.

" 'Brahman said,—Duly studying thus to the best of his power, in the way described above, and likewise living as a Brahmachārin, one that is devoted to the duties of one's own order, possessed of learning, observant of penances, and with all the senses under restraint, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure,[1-2] should, with the permission of the preceptor, eat one's food without decrying it. He should eat *Havishya* made from what is obtained in alms, and should stand, sit, and take exercise (as directed).†[3] He should pour

* The sense seems to be that these last three duties are productive of merit and should, therefore, be performed. The first three, however, are sources of living.—T.

† 'Havishya' is food cooked in a particular way and offered to the

libations on the fire twice a day, having purified himself and with concentrated mind. He should always bear a staff made of Vilwa or Palāça.*[4] The robes of the regenerate man should be linen, or of cotton, or deer-skin, or a cloth that is entirely brown-red.[5] There should also be a girdle made of Munja-grass. He should bear matted locks on head, and should perform his ablutions every day. He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of vows.[6] He should also gratify the deities with oblations of pure water, his mind being restrained the while. Such a Brahmachārin is worthy of applause.[7] With vital seed drawn up and mind concentrated, one that is thus devoted succeeds in conquering Heaven. Having attained to the highest seat, he has not to return to birth.[8] Cleansed by all purificatory rites and having lived as a Brahmachārin, one should next go out of one's village and next live as an ascetic in the woods, having renounced (all attachments).[9] Clad in animal skins or barks of trees, he should perform his ablutions morning and evening. Always living within the forest, he should never return to an inhabited place.[10] Honoring guests when they come, he should give them shelter, and himself subsist upon fruits and leaves and common roots, and Cyāmāka.[11] He should, without being slothful, subsist on such water as he gets, and air, and all forest products. He should live upon these, in due order, according to the regulations of his initiation.†[12] He should honor the guest that comes to him with alms of fruits and roots. He should then, without sloth, always give whatever other food he may have.[13] Restraining speech the while, he should eat after gratifying deities and guests. His mind

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deities. It must be free from meat. There may be milk or ghee in it, but the cooking must be done in a single pot or vessel continuously; no change of vessels is allowed.—T.

* Vilwa is the *Ægle marmelos*, and Palāça is the *Butea frondosā* of Roxburgh.—T.

† At first he should live on fruits and roots and leaves, &c. Next on water, and then on air. There are different sects of forest recluses. The course of life is settled at the time of the initiatory rites.—T.

should be free from envy. He should eat little, and depend always on the deities.[14] Self-restrained, practising universal compassion, and possessed of forgiveness, he should wear both beard and hair (without submitting to the operations of the barber). Performing sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth.[15] With body always in a state of purity, endued with cleverness, ever dwelling in the forest, with concentrated mind, and senses in subjection, a forest-recluse, thus devoting himself, would conquer Heaven.[16] A householder, or Brahmachārin, or forest-recluse, who would wish to achieve Emancipation, should have recourse to that which has been called the best course of conduct.[17] Having granted unto all creatures the pledge of utter abstention from harm, he should thoroughly renounce all action. He should contribute to the happiness of all creatures, practise universal friendliness, subjugate all his senses, and be an ascetic.[18] Subsisting upon food obtained without asking and without trouble, and that has come to him spontaneously, he should make a fire. He should make his round of mendicancy in a place whence smoke has ceased to curl up and where all the inhabitants have already eaten.*[19] The person who is conversant with the conduct that leads to Emancipation should seek for alms after the vessels (used in cooking) have been washed. He should never rejoice when if he obtains anything, and never be depressed if he obtains nothing.[20] Seeking just what is needed for supporting life, he should, with concentrated mind, go about his round of mendicancy, waiting for the proper time. He should not wish for earnings in common with others, nor eat when honoured.[21] The man who leads the life of mendicancy should conceal himself for avoiding gifts with honour. While eating, he should not eat such food as forms the remains of another's dish, nor such as is bitter, or as-

* What is stated here is this. The Sannyāsin should not ask for alms: or, if he ever seeks for alms, he should seek them in a village or house where the cooking has been already done and where every one has already eaten. This limitation is provided as otherwise the Sannyāsin may be fed to his fill by the householder who sees him.—T.

tringent, or pungent.[22] He should not also eat such kinds of food as have a sweet taste. He should eat only so much as is needed to keep him alive.[23] The person converstant with Emancipation should obtain his subsistence without obstructing any creature. In his rounds of mendicancy he should never follow another (bent on the same purpose).[24] He should never parade his piety; he should move about in a secluded place, freed from passion. Either an empty house, or a forest, or the foot of some tree, or a river,[25] or a mountain-cave, he should have recourse to for shelter. In summer he should pass only one night in an inhabited place; in the season of rains he may live in one place.[26] He should move about the world like a worm, his path pointed out by the Sun. From compassion for creatures, he should walk on the Earth with his eyes directed towards it.[27] He should never make any accumulations and should avoid residence with friends. The man conversant with Emancipation should every day do all his acts with pure water.[28] Such a man should always perform his ablutions with water that has been fetched up (from the river or the tank).* Abstention from harm, Brahmacharyya, truth, simplicity,[29] freedom from wrath, freedom from decrying others, self-restraint, and habitual freedom from backbiting: with senses restrained, he should steadily pursue these eight vows.[30] He should always practise a sinless mode of conduct, that is not deceptive and not crooked. Freed from attachment, he should always make one who comes as a guest eat (at least) a morsel of food.[31] He should eat just enough for livelihood, for the support of life. He should eat only such food as has been obtained by righteous means, and should not pursue the dictates of desire.[32] He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more.[33] He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the heplessness of creatures, the man of wisdom should always share with

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* He should never plunge into a stream or lake or tank for bathing.—T.

others.[34] He should not appropriate what belongs to others, nor should he take anything without being asked. He should not, having enjoyed anything, become so attached to it as to desire to have it once more.[35] One should take only earth and water and pebbles and leaves and flowers and fruits, that are not owned by any body, as they come, when one desires to do any act.[36] One should not live by the occupation of an artisan, nor should one covet gold. One should not hate, nor teach (one that does not seek to be taught); nor should one have any belongings.[37] One should eat only what is consecrated by faith. One should abstain from controversies. One should follow that course of conduct which has been said to be nectarine. One should never be attached to anything, and should never enter into relations of intimacy with any creature.[38] One should not perform, nor cause to perform, any such action as involves expectation of fruit or destruction of life or the hoarding of wealth or articles.[39] Rejecting all objects, content with a very little, one should wander about (homeless), pursuing an equal behaviour towards all creatures mobile and immobile.[40] One should never annoy another being; nor should one be annoyed with another. He who is trusted by all creatures is regarded as the foremost of those persons that understand Emancipation.[41] One should not think of the past nor feel anxious about the future. One should disregard the present, biding time, with concentrated mind.*[42] One should never defile anything by eye, mind, or speech. Nor should one do anything that is wrong, openly or in secret.[43] Withdrawing one's senses like the tortoise withdrawing its limbs, one should attenuate one's senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every topic.[44] Freed from all pairs of opposites, never bending one's head in reverence, abstaining from the rites requiring the utterance of Swāhā, one should be free from mineness, and egoism. With cleansed soul, one should never seek to acquire what one has not and protect what one

* 'Kālākānkhi' implies, probably, 'simply biding time,' *i. e.*, allowing time to pass indifferently over him.—T.

has.[45] Free from expectations, divested of qualities, wedded to tranquillity, one should be free from all attachments and should depend on none. Attached to one's own self and comprehending all topics, one becomes emancipated without doubt.[46] Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the operation of all qualities, which is absolute, untainted, and stable,[47] which is without smell, without taste and touch, without color, and without sound, which is to be comprehended (by close study), which is unattached, which is without flesh,[48] which is free from anxiety, unfading, and divine, and, lastly, which though dwelling in a house resides in all creatures, succeed in escaping death.[49] There the understanding reaches not, nor the senses, nor the deities, nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows.[50] The attainment to it by those who are possessed of knowledge is said to be without comprehension of symbols. Hence, the man who knows the properties of that which is destitute of symbols, should practise the truths of piety.*[51] The learned man, betaking himself to a life of domesticity, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety after the manner of one that is deluded, without finding fault without it.[52] Without finding fault with the practices of the good, he should himself adopt such a conduct for practising piety as may induce others to always disrespect him.[53] That man who is endued with such a conduct is said to be the foremost of ascetics. The senses, the objects of the senses, the (five) great elements,[54] mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the aid of correct inferences,[55] one attains to Heaven, released from all bonds. One conversant with the truth, understanding these at the time of the

* The sense seems to be this: the self or soul is without qualities. He who knows the self, or rather he who pursues the self with the desire of knowing it, should practise the truths of piety laid down above They constitute the path that leads to the self.—T.

termination of his life,[56] should meditate, exclusively resting on one point. Then, depending on none, one attains to Emancipation. Freed from all attachments, like the wind in space, with his accumulations exhausted, without distress of any kind, he attains to the highest goal.—' "[57]

SECTION XLVII.

" '—Brahman said,—The ancients who were utterers of certain truth, say that Renunciation is penance. Brāhmanas, dwelling in that which has Brahma for its origin, understand Knowledge to be high Brahma.*[1] Brahma is very far off, and its attainment depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is divested of all qualities; it is eternal; it is endued with unthinkable qualities; it is supreme.[2] It is by knowledge and penance that those endued with wisdom behold that which is the highest. Verily, they that are of untained minds, that are cleansed of every sin, and that have transcended all passion and darkness (succeed in beholding it.)[3] They who are always devoted to renunciation, and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is identical with the path of happiness and peace, by the aid of penance.[4] Penance, it has been said, is light. Conduct leads to peity. Knowledge is said to be the highest. Renunciation is the best penance.[5] He who understands self through accurate determination of all topics, which is unperturbed, which is identical with Knowledge, and which resides in all entities, succeeds in going everywhere.[6] That learned man who beholds association and dissociation, and unity in diversity, is released from misery.[7] He who never desires for anything, who despises nothing, becomes eligible, even when dwelling in this world, for assimilation with Brahma.[8] He who is conversant with the truths about qualities of Pradhāna, and understands the Pradhāna as existing in all entities, who is free from mineness and egoism, without doubt becomes emancipated.[9] He who is

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* 'That which has Brahma for its origin' implies the Vedas.—T.

freed from all pairs of opposites, who does not bend his head to any body, who has transcended the rites of Swadhā, succeeds by the aid of tranquillity alone in attaining to that which is free from pairs of opposites, which is eternal, and which is divested of qualities.[10] Abandoning all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, without doubt, becomes emancipated.[11] Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its assemblage of boughs, with the senses for the cavities of its little sprouts,[12] with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always adorn it, and with fruits both agreeable and disagreeable always produced,[13] is the eternal tree of Brahma which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the man of wisdom,[14] abandoning the bonds which are made of attachment and which cause birth, decrepitude and death, and freeing himself from mineness and egoism, without doubt, becomes emancipated.[15] These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent.[16] When the inner self, which is destitute of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and endued with an intelligence that transcends all qualities and apprehends everything, becomes released from all sins.—' "[17]

SECTION XLVIII.

" '—Brahman said,—Some regard Brahma as a tree. Some regard Brahma as a great forest. Some regard Brahma as unmanifest. Some regard it as transcendant and freed from every distress.[1] They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time that is taken by a single breath, when his

end comes, becomes equable,[2] attaining to the self, fits himself for immortality. Restraining the self in the self, even for the space of a wink,[3] one goes, through the tranquillity of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge. Restraining the life-breaths again and again by controlling them according to the method called Prānāyāma,[4] by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one's wishes.*[5] When the quality of Goodness predominates in that which arises from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness applaud it highly, saying that there is nothing higher than Goodness.[6] By inference we know that Purusha is dependent on Goodness. Ye best of regenerate ones, it is impossible to attain to Purusha by any other means.[7] Forgiveness, courage, abstention from harm, eqability, truth, sincerity, knowledge, gift, and renunciation, are said to be the characteristics of that course of conduct which arises out of Goodness.[8] It is by this inference that the wise believe in the identity of Purusha and Goodness. There is no doubt in this.[9] Some learned men that are devoted to knowledge assert the unity of Kshetrajna and Nature. This, however, is not correct.[10] If it is said that Nature is different from Purusha, that also will imply a want of consideration.[11] Truly, distinction and association should be known (as applying to Purusha and Nature). Unity and diversity are likewise laid down. That is the doctrine of the learned. In the gnat and Udumvara both unity and diversity are seen.[12]

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* Commentators differ about what is implied by the ten or the twelve. Nilakantha thinks that the ten mean the eight characteristics of Yoga, *viz.*, Yama, Niyama, Asana, Prānāyāma, Pratyāhāra, Dhāranā, Dhyāna, Samādhi, and Tarka and Vairāgya. The twelve would imply the first eight, and these four, *viz.*, Maitri, Karunā, Mudita, and Upekshā. If ten *plus* twelve or two and twenty be taken, then that number would be made up by the five modes of Yama, the five of Niyama, the remaining six of *Yoga* (beginning with Asana and ending with Samādhi), the four beginning with Maitri, and the two, *viz.*, Tarka and Vairāgya.—T.

As a fish in water is different from it, such is the relation of the two (*viz.*, Purusha and Nature). Verily, their relation is like that of water drops on the leaf of the lotus.—'[13]

"'The preceptor continued,—Thus addressed, those learned Brāhmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandsire (of all creatures).*'"[14]

Section XLIX.

"'The Rishis said,—Which among the duties is deemed to be the most worthy of being performed? The diverse modes of duty, we see, are contradictory.[1] Some say that (it remains) after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts.†[2] Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or twofold, and others that it is mixed.[3] Some Brāhmanas who are conversant with Brahma and utterers of truth regard it to be one. Others, that it is distinct; and others again that it is manifold.[4] Some say that both time and space exist; others, that it is not so. Some bear matted locks on their heads and are clad in deer-skins. Others have shaven crowns and go entirely naked.[5] Some are for entire abstention from bathing, and some for bathing. Such differences of views may be seen among deities and Brāhmanas conversant with Brahma and endued

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* What is said in this Lesson seems to be this: the Unmanifest or Prakriti is that condition in which all the three qualities of Goodness, Passion, and Darkness exist in a state of combination. The unmanifest is the condition existing before creation. When one particular quality, *viz.*, Goodness prevails over the others, there arises Purusha, that, *viz.*, from whom everything flows. The relation of Purusha and Nature is both unity and diversity. The three illustrations of the Gnat and the Udumbara, the fish and water, and water drops and the lotus leaf, explain the relation between Purusha and Nature. He is in Nature, yet different from it. There is both association and dissociation.—T.

† The doubts appertain to duties, that is, whether they should be done or not, and whether they have any effects here and hereafter.—T.

with perceptions of truth.[6] Some are for taking food; while some are devoted to fasts. Some applaud action. Others applaud perfect tranquillity.[7] Some applaud Emancipation. Some, various kinds of enjoyments.[8] Some desire diverse kinds of wealth. Some, poverty. Some say that means should be resorted to. Others, that this is not so.[9] Some are devoted to a life of abstention from harm. Others are addicted to destruction. Some are for merit and glory. Others say that this is not so.[10] Some are devoted to goodness. Others are established on doubt. Some are for pleasure. Some are for pain. Other people say that it is meditation.[11] Other learned Brāhmanas say that it is Sacrifice. Others, again, say that it is gift. Others applaud penances. Others, the study of the scriptures.[12] Some say that knowledge and renunciation (should be followed). Others who ponder on the elements say that it is Nature. Some extol everything. Others, nothing.[13] O foremost one of the deities, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to come to any conclusion.[14] People stand up for acting, saying,—This is good,—This is good.—He that is attached to a certain duty applauds that duty as the best.[15] For this reason our understanding breaks down and our mind is distracted. We, therefore, wish, O best of all beings, to know what is good.[16] It behooves thee to declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Kshetrajna and Nature.[17] Thus addressed by those learned Brāhmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, declared to them accurately what they asked.—' "[18]

Section L.

" '—Brahman said,—Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came unto him.[1] Hearing it all, do you settle properly (what it should be). Abstention from harming any creature is regarded as the foremost of all duties.[2] That is the

highest seat, free from anxiety and constituting an indication of holiness. The ancients who were beholders of the certain truth, have said that knowledge is the highest happiness.[3] Hence, one becomes released of all sins by pure knowledge. They that are engaged in destruction and harm, they that are infidels in conduct,[4] have to go to Hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectation,[5] become repeatedly born in this world and sport in joy. Those men who, endued with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to percieve clearly.[6] I shall, after this, declare how the association and the dissociation takes place of Kshetrajna and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject.*[7-8] Purusha is always the subject; and nature has been said to be the object. It has been explained, by what has been said in a previous portion of the discourse where it has been pointed out, that they exist after the manner of the gnat and the Udumvara.[9] An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it. Kshetrajna being enjoyer, Nature is enjoyed.[10] The wise have said that Nature is always made up of pairs of opposites (and consists of qualities). Kshetrajna is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, as regards its essence, from qualities.[11] He resides in everything alike, and walks, with knowledge. He always enjoys Nature as a lotus leaf (enjoys) water.[12] Possessed of knowledge, he is never tainted even if brought into contact with all the qualities.[13] Without doubt, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion (of the scriptures) that Nature is the property of Purusha.[14] The relation between these two (*viz.*, Purusha and Nature) is

* The thinking or enjoying agent is subject, and that which is thought or enjoyed is object. Subject and object are two well known words in Sir W Hamilton's philosophy. I follow Telang in adopting them.—T.

like that existing between matter and its maker. As one goes into a dark place taking a light with him,[15] even so those who wish for the Supreme proceed with the light of Nature.* As long as matter and quality (which are like oil and wick) exist, so long the light shines.[16] The flame, however, becomes extinguished when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest.[17] Understand this, ye learned Brāhmanas! Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in acquiring knowledge.[18] One, however, that is endued with intelligence succeeds in attaining happiness. through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means.[19] For the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity.[20] As some man travelling along a road without provisions for his journey, proceeds with great discomfort and may even meet with destruction before he reaches the end of his journey, even so should it be known that in acts there may or may not be fruits.†[21] The examination of what is agreeable and what disagreeable in one's own self is productive of benefit.‡ The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked

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* 'Sattwa pradipa,' rendered 'light of Nature,' implies, as Nilakantha explains, knowledge, which is a manifestation of Nature. Arjuna Misra's interpretation seems to be better. He says that knowledge,—that is, knowledge of truth,—is acpuired by the self through Nature.—T.

† The sense seems to be this: one who proceeds on a journey must provide oneself with the necessary means, otherwise one is sure to feel discomfort or meet with even destruction. So, in the journey of life, one must provide oneself with knowledge as the means. One may then avoid all discomfort and danger. Action does not constitute the proper means. It may or may not produce fruits.—T.

‡ *I. e.*, one should not care for the external.—T.

(fleet) steeds and which moves with swiftness. Having ascended to the top of a mountain, one should not cast one's eyes on the surface of the earth.*[22-24] Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car-path.†[25] The man of learning, when he sees the car-path end, abandons his car for going on. Even thus proceeds the man of intelligence who is conversant with the ordinances respecting truth and Yoga (or Knowledge and Devotion).[26] Conversant with the qualities, such a man proceeds, comprehending what is next and next.‡[27] As one that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction;[28] while the man of wisdom, conversant with distinctions, goes into the water, with a boat equipt with oars, and soon crosses the lake without fatigue, and having crossed it attains to the other shore and casts off the boat, freed from the thought of *meum*.[29] This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat.[30] Overcome by the idea of *meum*, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land.[31] Similarly, it is not possible in moving about on water after one has mounted on a car. There are thus various actions with regard to various objects.[32] And as action is performed in this world, so does it result to those that perform them. That which is void of smell, void of taste, and void of touch and sound,[33] that which is meditated upon by the sages

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* *I. e.*, one need not do acts enjoined by the scriptures after one has attained to knowledge which is the highest seat.—T.

† The sense is this: riding on a car may not always be comfortable. As long as there is a car-path, one should travel on one's car. If, however, the road be such as not to be fit for a car to proceed along it, one should avoid a car in going over it, for the car, instead of conducing to comfort, would, on such a path, be productive of only discomfort.—T.

‡ *I. e.*, first action with desire; then action without desire; then knowledge, according to Arjuna Misra. Nilakantha explains that action is first, then Yoga; then the state of Hansa or Paramahansa.—T.

with the aid of their understanding, is said to be Pradhāna. Now, Pradhāna is unmanifest. A development of the unmanifest is Mahat.[34] A development of Pradhāna when it has become Mahat is Egoism. From egoism is produced the development called the great elements.[35] And of the great elements respectively, the objects of sense are said to be the developments. The unmanifest is of the nature of seed. It is productive in its essence.[36] It has been heard by us that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again.[37] And the five great elements are of the nature of seed and products. The objects of the five great elements are endued with the nature of seed, and yield products. These have Chitta for their property. Among them, space has one equality; wind is said to have two.[38-39] Light, it is said, is endued with three qualities; and water as possessed of four qualities. Earth, teeming with mobiles and immobiles, should be known as possessed of five qualities.[40] She is a goddess that is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, color, taste, and smell numbering the fifth,[41]—these are the five qualities of earth, ye foremost of regenerate persons! Smell always belongs to earth, and smell is said to be of various kinds.[42] I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear.[43] Thus smell, which belongs to the earth, should be known as of ten kinds.*[44] Sound, touch, likewise color, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said to be of various kinds.[45] Sweet, sour, pungent, bitter, astingent, and saline likewise. Taste, which has been said to appertain to water, is thus of six varieties.[46] Sound, touch, and likewise color,—these are the three qualities which light is said to be possessed of. Color is the quality of light, and color is said to be of

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* 'Katu' is not bitter but pungent or sharp, as that which is attached to chillies.—T.

various kinds.[47] White, dark, likewise red, blue, yellow, and grey also, and short, long, minute, gross, square and circular,[48] of these twelve varieties is color which belongs to light. These should be understood by Brāhmanas venerable for years, conversant with duties, and truthful in speech.[49] Sound and touch should be known as the two qualities of wind. Touch has been said to be of various kinds.[50] Rough, cold and likewise hot, tender and clear, hard, oily, smooth, slippery, painful and soft,[51] of twelve kinds is touch, which is the quality of wind, as said by Brāhmanas crowned with success, conversant with duties, and possessed of a sight of truth.[52] Now, space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound.[53] Shadaja, Rishabha, together with Gāndhāra, Madhyama, and likewise Panchama; after this should be known Nishāda, and then Dhaivata,* besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients.[54] Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it.[55] Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha.[56] One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul.—' "[57]

SECTION LI.

" '—Brahman said,—Since the mind is the ruler of these five elements, in the matter of controlling and bringing them forth, the mind, therefore, is the soul of the elements.[1] The mind always presides over the great elements. The understanding proclaims power, and is called the Kshetrajna.†[2] The

* These are the notes of the Hindu Gamut.—T.

† The understanding operates on what is placed before it by the mind. The understanding, therefore, is, as it were, the lord exercising power or sovereignty, being served by the mind.—T.

mind yokes the senses as a charioteer yokes good steeds. The senses, the mind; and the understanding are always joined to the Kshetrajna.[3] The individual soul, mounting the chariot to which big steeds are yoked and which has the understanding for the reins, drives about on all sides.[4] With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahma-car.[5] Verily, that man endued with learning and wisdom who always understands the Brahma-car in this way, is never overwhelmed by delusion in the midst of all entities.[6] This forest of Brahma begins with the unmanifest and ends with gross objects. It includes mobile and immobile entities, and receives light from the radiance of the sun and the moon, and is adorned with planets and constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by diverse kinds of waters. It is the means of subsistence for all creatures. It is, again, the goal of all living creatures. In that forest the Kshetrajna always moves about.[7-9] Whatever entities exist in this world, mobile and immobile, are the very first to be dissolved away. After this (are dissolved) those qualities which compose all entities.[10] After the qualities (are dissolved) the five elements. Such is the gradation of entities. Gods, men, Gandharvas, Piçāchas, Asuras, (and) Rākshasas,[11] have all sprung from Nature, and not from actions, nor from a cause. The Brāhmanas, who are creators of the universe, are born here again and again.[12] All that springs from them dissolves, when the time comes, in those very five great elements like billows in the ocean.[13] All the great elements are beyond those elements that compose the universe. He that is released from those five elements goes to the highest goal.[14] The puissant Prajāpati created all this by the mind only. After the same manner Rishis attained to the status of deities by the aid of penance.[15] After the same manner, those who have achieved perfection, who were capable of the concentration of Yoga, and who subsist on fruits and roots, likewise perceive the triple world by penance.[16] Medicines and herbs and all the diverse sciences are acquired by means of penance alone, for all acquisition has

penance for its root.[17] Whatever is difficult of acquisition, difficult to learn, difficult to vanquish, difficult to pass through, are all achievable by penance, for penance is irresistible.[18] One that drinks alcoholic liquors, one that slays a Brāhmana, one that steals, one that destroys a fœtus, one that violates one's preceptor's bed, becomes cleansed of such sin by penance well performed.[19] Human beings, Pitris, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile,[20] by always devoting themselves to penances, become crowned with success by penance alone. In like manner, the dieties, endued with great powers of illusion, have attained to Heaven.[21] Those who without idleness perform acts with expectations, being full of egoism, approach the presence of Prajāpati.[22] Those high-souled ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, attain to the great and highest regions.[23] Those who best understand the self, having attained to Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness.[24] Those persons who are freed from the idea of mineness as also from egoism and who are reborn after having attained to the fulness of Yoga contemplation, enter (when they depart from such life) into the highest region reserved for the great, *viz.*, the Unmanifest.[25] Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Passion, and adhering to only the quality of Goodness,[26] one becomes released from every sin and creates all things.* Such a one should be known to be Kshetrajna in perfection. He that knows him knows the Veda.†[27] Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self restrained. One necessarily becomes

* 'Sarvān srijati,' *i. e.*, creates all things by attaining to the condition of the universal cause, for the unmanifest is the universal cause. Between such a one and the Supreme Soul there is no difference. Even this is said in the last sentence.—T.

† The man who reads the book called Veda is not truly conversant with the Veda. He, however, who knows Kshetrajna, is regarded as truly knowing the Veda.—T.

that on which one's mind is set. This is an eternal mystery.[28] That which has the unmanifest for its beginning and gross qualities for its end, has been said to have Ne-science for its indication. But do you understand that whose nature is destitute of qualities.[29] Of two syllables is Mrityu (death); of three syllable is the eternal Brahma. Mineness is death, and the reverse of mineness is the eternal.*[30] Some men who are led by bad understanding applaud action. Those, however, that are numbered among the high-souled ancients never applaud action.[31] By action is a creature born with body which is made up of the sixteen.† (True) Knowledge swallows up Purusha (Self with consciousness of body). Even this is what is highly acceptable to eaters of Amrita.‡[32] Therefore, those whose vision extends to the other end (of the ocean of life) have no attachment to actions. This Purusha, however, is full of knowledge and not full of action.$[33] He dies not who understands Him that is immortal, immutable, incomprehensible, eternal and indestructible—Him that is the restrained Soul and that transcends all attachments.[34] He who thus understands the Soul to which there is nothing prior, which is uncreated, immutable, unconquered, and incomprehensible even to those that are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means.[35]

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* The argument is that 'Mrityu' or death being of two syllables, the correspondence is justifiable between it and 'Mama' or mineness which also is of two syllables. So in the case of Brahma and 'na mama.' Of course, what is meant by mineness being death and not-mineness being Brahman or emancipation, cannot be unintelligible to one who has carefully read the preceding sections.—T.

† *I. e.*, the five great elements, four organs of knowledge with mind, and the four organs of action.—T.

‡ The word 'Purusha' here is used in the sense of 'dehābhimāni Jiva' or individual self with consciousness of body. True knowledge destroys this condition of Jiva, for the man of knowledge identifies himself with the universe and thereby assimilates himself to Brahma. By eaters of Amrita are meant they who never take any food without offering portions thereof to the deities, Pitris, and guests. Of course, Yogins of piety are implied by it.—T.

$ 'Purusha' here implies Jiva divested of consciousness of body.—T.

Expelling all impressions and restraining the soul in the soul, he understands that auspicious Brahma than which nothing greater exists.[36] Upon the understanding becoming clear, he succeeds in attaining to tranquillity. The indication of tranquillity is like what takes place in a dream.*[37] This is the goal of these emancipated ones who are intent on knowlenge. They behold all those movements which are born of succeessive developments.†[38] This is the goal of those who are unattached to the world. This is the eternal usage. This is the acquisition of men of knowledge. This is the uncensured mode of conduct.[39] This goal is capable of being attained by one that is alike to all creatures, that is without attachment, that is without expectations, and that looks equally on all things.[40] I have now declared everything to you, ye foremost of regenerate Rishis! Do you act in this way forthwith; you will then acquire success!—[41]

"'The preceptor continued,—Thus addressed by the preceptor Brahman, those high-souled sages acted accordingly and then attained to many regions (of great felicity).[42] Do thou also, O blessed one, duly act according to the words of Brahman as declared by me, O thou of pure soul! Thou wilt then attain to success!—'"[43]

"Vāsudeva said,—'Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly, and then attained to Emancipation.[44] Having done all that he should have done, the pupil, O perpetuater of Kuru's race, attained to that seat repairing whither one has not to grieve.'[45]

"Arjuna said,—'Who, indeed, was that Brāhmana, O Krishna, and who the pupil, O Janārddana! Truly, if it is fit to be heard by me, do thou then tell me, O lord!'[46]

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* The meaning is this: in a dream what is seen is all unreal. So, when tranquillity has been attained, all the surroundings become unreal. Nilakantha gives a slightly different interpretation; it is this: when tranquillity has been attained, the Soul lives without attachment to the body and all external objects. Indeed, the Soul then lives completely in itself even as it works in course of a dream.—T.

† The sense is that they behold all worldly objects, present, past and future, which are, of course, due to development of previous causes.—T.

"Vāsudeva said,—'I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for thee, O Dhananjaya, I have related this mystery to thee ![47] If thou hast any love for me, O perpetuator of Kuru's race, do thou then, after having heard these instructions relating to the Soul, always act duly (according to them), O thou of excellent vows ![48] Then when this religion has been duly practised, O mower of foes, thou wilt become freed from all thy sins and attain to absolute emancipation.[49] Formerly, when the hour of battle came, this very religion, O thou of mighty-arms, was declared by me (to thee)! Do thou, therefore, set thy mind on it ![50] And now, O chief of Bharata's race, it is long since that I saw the lord my sire. I wish to see him again, with thy leave, O Phālguna !' "[51]

Vaiçampāyana continued,—"Unto Krishna who had said so, Dhananjaya said in reply,—'We shall go today from this town to the city called after the elephant.[52] Meeting king Yudhishthira of virtuous soul there, and informing him (of thy intention) thou shalt then repair to thy own city !' "[53]

Section LII.

"Vaiçampāyana said,—'After this, Krishna ordered Dāruka, saying,—'Let my car be yoked.' Within a very short space of time Dāruka informed (his master), saying,—'It has been yoked.'[1] The son of Pāndu then commanded all his attendants, saying,—'Prepare yourselves and be ready. We shall repair today to the city named after the elephant.'[2] Thus addressed, O king, those troops accoutred themselves, and informed Prithā's son of immeasurable energy, saying,—'Everything is equipt.'[3] Then those two, *viz.*, Krishna and the son of Pāndu, ascended their car and proceeded on the journey, the loving friends engaged the while in delightful conversation.[4] Unto Vāsudeva seated on the car, Dhananjaya of great energy once more said these words, O chief of Bharata's race ![5]—'O perpetuater of the Vrishni race, the king has obtained victory through thy grace. All his foes have been slain, and he has

recovered his kingdom without a thorn in it (to make it disagreeable).[6] O slayer of Madhu, through thee the Pāndavas are endued with a powerful protector. Having obtained thee for our raft we have crossed the Kuru ocean.[7] O thou that hast this universe for thy handiwork, salutations to thee, O Soul of the universe, O best of all beings in the universe! I know thee in that measure in which I am approved by thee.*[8] O slayer of Madhu, the soul of every creature is always born of thy energy. Playful sport (in the form of creation, preservation, and destruction) is thine. Earth and sky, O lord, are thy illusion.[9] This whole universe, consisting of mobile and immobile objects, is established on thee. Thou createst, by modification, the four orders of Being (*viz.*, viviparous, oviparous, filth-born, and vegetables).[10] Thou createst the Earth, the Welkin, and Heaven, O slayer of Madhu. The stainless lunar light is thy smile. The seasons are thy senses.[11] The ever-moving wind is thy breath, and death, existing eternally, is thy wrath. In thy grace is the goddess of prosperity. Verily, Cree is always established in thee, O thou of the highest intelligence![12] Thou art the sport (in which creatures engage); thou art their contentment; thou their intelligence, thou their forgiveness, thou their inclinations, thou their beauty. Thou art the universe with its mobile and immobile objects. At the end of the cycle, it is thou, O sinless one, that art called destruction.[13] I am incapable of reciting all thy qualities in course of even a long period. Thou art the Soul and the Supreme Soul. I bow to thee, O thou of eyes like the (petals of the) lotus.[14] O thou that art irresistible, I have learnt it from Nārada and Devala and the Island-born (Vyāsa), and the Kuru grandsire also,[15] that all this (universe) rests on thee. Thou art the one Lord of all creatures. This, O sinless one, that thou hast declared unto me in consequence of thy favour for myself,[16] I shall duly

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* This line is rather obscure. The sense seems to be this: no one can know the Supreme Deity if it is not the latter's pleasure to be known. One, therefore, understands Him in exactly that measure in which it is His pleasure to be known.—T.

accomplish in its entirety, O Janārddana! Exceedingly wonderful is this which thou hast done from desire of doing what is agreeable to us,[17] *viz.*, the destruction in battle of the Kaurava (prince), the son of Dhritarāshtra. That host had been burnt by thee which I (subsequently) vanquished in battle.[18] That feat was achieved by thee in consequence of which victory became mine! By the power of thy intelligence was shown the means by which was duly effected the destruction of Duryodhana in battle, as also of Karna, as of the sinful king of the Sindhus, and Bhuriçravas.[19-20] I shall accomplish all that which, O son of Devaki, pleased with me thou hast declared to myself. I do not entertain any scruple in this.[21] Repairing to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss thee, O thou that art conversant with every duty![22] O lord, thy departure for Dwārakā meets with my approbation. Thou shalt soon see my maternal uncle, O Janārddana![23] Thou shalt also see the irresistible Valadeva and other chiefs of the Vrishni race!'—Thus conversing with each other, the two reached the city named after the elephant.[24] They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarāshtra which resembled the mansion of Cakra.[25] They then saw, O monarch, king Dhritarāshtra, and Vidura of great intelligence, and king Yudhishthira;[26] and the irresistible Bhimasena, and the two sons of Mādri by Pāndu; and king Dhritarāshtra seated; and the unvanquished Yuyutsu;[27] and Gāndhāri of great wisdom, and Prithā, and the beautiful Krishnā, and the other ladies of Bharata's race with Subhadrā counting first.[28] They also saw all those ladies that used to wait upon Gāndhāri. Then approaching king Dhritarāshtra, those two chastisers of foes[29] announced their names and touched his feet. Indeed, those high-souled ones also touched the feet of Gāndhāri and Prithā[30] and king Yudhishthira the just, and Bhima. Embracing Vidura also, they enquired after his welfare.[31] In the company of all those persons, Arjuna and Krishna then approached king Dhritarāshtra (again). Night came and then king Dhritarāshtra of great intelligence dismissed all those perpetuaters of Kuru's race as also Janārddana for retiring to

their respective chambers. Permitted by the king, all of them entered their respective apartments.[32-33] Krishna of great energy proceeded to the apartments of Dhananjaya. Worshipped duly and furnished with every object of comfort and enjoyment,[34] Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes,[35] finishing their morning rites and decking their persons properly, proceeded to the mansion of king Yudhishthira the just. There Yudhishthira the just, of great might, sate with his ministers.[36] The two high-souled ones, entering that well-adorned chamber, beheld king Yudhishthira the just like the two Açwins beholding the chief of the celestials.[37] Meeting the king, he of Vrishni's race, as also that foremost hero of Kuru's race, obtaining the permission of Yudhishthira who was highly pleased with them, sat themselves down.[38] Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of monarchs, that foremost of speakers, addressed them in the following words.[39]

"Yudhishthira said,—'Ye heroes, ye foremost ones of Yadu's and Kuru's race, it seems that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon accomplish it. Do not hesitate!'[40]

"Thus addressed, Phālguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.[41]—'Vāsudeva here, of great prowess, O king, is long absent from home. He desires, with thy permission, to see his sire.[42] Let him go, if thou thinkest it meet, to the city of the Ānarttas! It behooveth thee, O hero, to grant him permission!'[43]

"Yudhishthira said,—'O lotus-eyed one, blessed be thou! O slayer of Madhu, do thou go this very day to the city of Dwārāvati for seeing, O puissant one, that foremost one of Sura's race![44] O mighty-armed Keçava, thy departure is approved by me! Thou hast not seen my maternal uncle as also the goddess Devaki, for a long time![45] Meeting my maternal uncle and repairing to Valadeva also, O giver of

honors, thou wilt, O thou of great wisdom, worship both of them at my word as they deserve.*[46] Do thou also think of me daily as also of Bhima, that foremost of mighty men, and of Phālguna and Nakula and Sahadeva, O giver of honours![47] Having seen the Ānarttas, and thy sire, O mighty-armed one, and the Vrishnis, thou wilt come back to my horse-sacrifice, O sinless one![48] Do thou then depart, taking with thee diverse kinds of gems and various sorts of wealth. Do thou, O hero of the Sātwata race, also take with thee whatever else thou likest![49] It is through thy grace, O Keçava, that the whole Earth, O hero, has come under our dominion and all our foes have been slain!'[50]

"When king Yudhishthira the just of Kuru's race said so, Vāsudeva, that foremost of men, said these words (in reply).[51]

"Vāsudeva said,—'O mighty-armed one, all jewels and gems, all wealth, and the entire Earth, are thine and thine alone. Whatever wealth exists in my abode, thou, O lord, art always the owner thereof!'[52] Unto him Yudhishthira, the son of Dharma, said,—'Be it so'—and then duly worshipped (Krishna) the eldest brother, endued with great energy, of Gada. Vāsudeva then proceeded to his paternal aunt (Kunti). Duly honouring her, he circumambulated her person.[53] He was properly accosted by her in return, and then by all the others having Vidura for their first. The four-armed eldest brother of Gada then set out from Nāgapura on his excellent car.†[54] Placing his sister, the lady Subhadrā, on the car, the mighty-armed Janārddana then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, set out, accompanied by a large train of citizens.[55] The hero who had the foremost of apes on his banner, as also Sātyaki, and the two sons of Mādravati, and Vidura of immeasurable intelligence,

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* Krishna's father Vasudeva is Yudhishthira's maternal uncle. Yudhishthira asks Krishna to worship Vasudeva and Valadeva on his behalf, *i. e.*, he charges Krishna to bear to them a mesage of respect and love from him.—T.

† The city of Hastināpura is sometimes called Nāgapura, both 'Hasti' and 'Nāga' being words expressive of the elephant. 'The city called after the elephant' is the usual description of the Kuru capital.—T.

and Bhima himself whose tread resembled that of a prince of elephants, all followed Mādhava.[56] Janārddana of mighty energy, causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Dāruka, and Sātyaki, saying,—'Urge the steeds to speed.'[57] Then that grinder of hostile masses, *viz.*, Janārddana of great prowess, accompanied by Sātyaki, the foremost one of Çini's race, proceeded to the city of the Ānarttas, after having slain all his foes, like He of a hundred sacrifices proceeding to Heaven (after slaughtering all his foes)."[58]

Section LIII.

Vaiçampāyana said,—'As he of Vrishni's race was proceeding to Dwārakā, those foremost princes of Bharata's race, those chastisers of foes, embraced him and fell back with their attendants.[1] Phālguna repeatedly embraced the Vrishni hero, and as long as he was within the range of vision, he repeatedly turned his eyes towards him.[2] With great difficulty, the son of Prithā withdrew his gaze that had fallen on Govinda. The unvanquished Krishna also (did the same).[3] The indications that were manifested on the occasion of that high-souled one's departure, I shall now detail. Do thou listen to me.[4] The wind blew with great speed before the car, clearing the path of sand-grains and dust and thorns.[5] Vāsava rained pure and fragrant showers and celestial flowers before the wielder of Çāranga.[6] As the mighty-armed hero proceeded, he came upon the desert ill-supplied with water. There he beheld that foremost of ascetics, named Utanka, of immeasurable energy.[7] The hero of large eyes and great energy worshipped that ascetic. He was then worshipped by the ascetic in return. Vāsudeva then enquired after his welfare.[8] That foremost of Brāhmanas, *viz.*, Utanka, politely accosted by Mādhava, honoured him duly and then addressed him in these words.[9]—'O Caurin, having repaired to the mansions of the Kurus and the Pāndavas, hast thou succeeded in establishing a durable understanding between them such as should exist between brothers? It behooves thee to tell me every-

thing.[10] Dost thou come, O Keçava, after having united them in peace,—them that are thy relatives and that are ever dear to thee, O foremost one of Vrishni's race?[11] Will the five sons of Pāndu, and the children of Dhritarāshtra, O scorcher of foes, sport in the world in joy with thee?[12] Will all the kings enjoy happiness in their respective kingdoms, in consequence of the pacification of the Kauravas brought about by thee?[13] Has that trust, O son, which I had always reposed on thee, borne fruit with regard to the Kauravas?'[14]

"The blessed and holy one said,—'I strove my best at first, for bringing about a good understanding, in regard to the Kauravas. When I could not by any means succeed in establishing them on peace,[15] it happened that all of them, with their relatives and kinsmen, met with death. It is impossible to transgress destiny by either intelligence or might.[16] O great Rishi, O sinless one, this also cannot be unknown to thee. They (the Kauravas) transgressed the counsels which Bhishma and Vidura gave them referring to me.*[17] Encountering one another they then became guests of Yama's abode. Only the five Pāndavas constitute the remnant of the unslain, all their friends and all their children having been slaughtered. All the sons of Dhritarāshtra also, with their children and kinsmen, have been slain.'[18] When Krishna had said these words, Utanka, filled with wrath, and with eyes expanded in rage, addressed him in these words.[19]

"Utanka said,—'Since, though able, O Krishna, thou didst not rescue those foremost ones of Kuru's race, who were thy relatives and, therefore, dear to thee, I shall, without doubt, curse thee![20] Since thou didst not forcibly compel them to forbear, therefore, O slayer of Madhu, I shall, filled with wrath, denounce a curse on thee![21] It seems, O Mādhava, that, though fully able (to save them), thou wert indifferent to these foremost of Kurus who, overwhelmed by insincerity and hypocrisy, have all met with destruction!'[22]

"Vāsudeva said,—'O scion of Bhrigu's race, listen to what

* 'Mahyam' is equal to 'mām uddiçya,' i. e., referring to my divine nature.—T.

I say in detail. Do thou accept my apologies also. O thou of Bhrigu's race, thou art an ascetic![23] After having heard my words relating to the soul, thou mayst then utter thy curse. No man is able, by a little ascetic merit, to put me down.[24] O foremost of ascetics, I do not wish to see the destruction of all thy penances! Thou hast a large measure of blazing penances. Thou hast gratified thy preceptors and seniors.*[25] O foremost of regenerate ones, I know that thou hast observed the rules of Brahmacharyya from the days of thy infancy. I do not, therefore, desire the loss or diminution of thy penances achieved with so much pain!' "[26]

Section LIV.

"Utanka said,—'Do thou, O Keçava, tell me that faultless Adhyātma. Having heard thy discourse I shall ordain what is for thy good or denounce a curse to thee, O Janārddana!'[1]

"Vāsudeva said,—'Know that the three qualities of Darkness and Passion and Goodness exist, depending on me as their refuge. So also, O regenerate one, know that the Rudras and the Vasus have sprung from me.[2] In me are all creatures, and in all creatures do I exist; know this. Let no doubt arise in thy mind respecting this.[3] So also, O regenerate one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rākshasas, Nāgas, Apsaras, have sprung from me.[4] Whatever has been called existent and non-existent, whatever is manifest and not-manifest, whatever is destructible and indestructible, all have me for their soul.[5] Those fourfold courses of duty which, O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul.[6] Whatever is non-existent, whatever is existent and non-existent, and whatever transcends that which is existent and non-existent,—all these which constitute the universe—are from me. There is nothing higher (or beyond) me

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* An ascetic loses his penances by cursing another rightly or wrongly. Hence, forgiveness was always practised by the Brāhmanas who were ascetics. A Brāhmana's strength consisted in forgiveness. The more forgiving he was, the more powerful he became.—T.

who am the eternal god of gods.*[7] O perpetuater of Bhrigu's race, know that all the Vedas beginning with (the original syllable) Om are identical with me. Know, O son of Bhrigu's race, that I am the sacrificial stake; I am the Soma (drunk in sacrifices); I am the Charu (cooked in sacrifices for being offered to the deities); I am the Homa (that is performed); I am those acts which sacrificers perform for gratifying the deities; I am even the pourer of the sacrificial libation; and I am the Havi or libation that is poured. I am the Adhyaryu. I am the Kalpaka; and I am the highly sanctified sacrificial Havi. It is me whom the Udgātri, in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brāhmana, the utterers of auspicious Mantras and benedictions fraught with peace hymn my praises who am the artificer, O foremost of regenerate ones, of the universe.[8-10] Know, O best of regenerate persons, that Dharma is my eldest-born offspring, sprung from my mind, O learned Brāhmana, whose essence is compassion for all creatures.[11] Constantly transforming myself, I take birth in diverse wombs, O best of men, for upholding that son of mine, with the aid of men now existing in or departed from the world. Indeed, I do this for protecting Righteousness and for establishing it.[12] In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Cakra. I am the origin and I am the destruction of all things.[13] I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness.[14] In every Yuga I have to repair the causeway of Righteousness, entering into diverse kinds of wombs from desire of doing good to my creatures.[15] When, O son of Bhrigu's race, I live in the order of the deities, I then verily

* The first 'asat' or non-existent refers to such objects as the horns of the hare. The second, *viz.*, 'sadasat,' or existent and non existent, refers to such objects as exist and meet with destruction. 'Sadasat param' or that which transcends the existent and non-existent, refers to the unmanifest. The universe consists of these three. All this is from Vāsudeva.—T.

act in every respect as a deity.[16] When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva.[17] When I live in the order of the Nāgas I then act as a Nāga, and when I live in the order of Yakshas or that of Rākshasas, I act after the manner of that order.[18] Born now in the order of humanity I must act as a human being. I appealed to them (the Kauravas) most piteously. But stupefied as they were and deprived of their senses, they refused to accept my words.[19] I frightened them, filled with wrath, referring to some great fear (as the consequence of their slighting my message). But once more I showed themselves my usual (human) form.[20] Possessed as they were of unrighteousness, and assailed by the virtue of Time, all of them have been righteously slain in battle, and have, without doubt, gone to Heaven.[21] The Pāndavas also, O best of Brāhmanas, have acquired great fame. I have thus told thee all that thou hadst asked me.' "[22]

Section LV.

"Utanka said,—'I know thee, O Janārddana, to be the creator of the universe. Without doubt, this knowledge that I have is the result of thy grace towards me.[1] O thou of unfading glory, my heart is possessed of cheerful tranquillity in consequence of its being devoted to thee. Know, O chastiser of foes, that my heart is no longer inclined to curse thee![2] If, O Janārddana, I deserve the least grace from thee, do thou then show me once thy sovereign form!' "[3]

Vaiçampāyana continued,—"Gratified with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen.[4] Utanka beheld the high-souled Vāsudeva of universal form, endued with mighty-arms. The effulgence of that form was like that of a blazing fire or a thousond suns. It stood before him filling all space. It had faces on every side.[5] Beholding that high and wonderful Vaishnava form of Vishnu, in fact, seeing the Supreme Lord (in that guise), the Brāhmana Utanka became filled with wonder.[6]

"Utanka said,—'O thou whose handiwork is the universe, I bow to thee, O soul of the universe, O parent of all things! With thy feet thou hast covered the whole Earth, and with thy head thou fillest the firmament![7] That which lies between the Earth and the firmament has been filled by thy stomach. All the points of the compass are covered by thy arms. O thou of unfading glory, thou art all this![8] Do thou withdraw this excellent and indestructible form of thine. I wish to behold thee now in thy own (human) form which, too, is eternal!'"[9]

Vaiçampāyana continued,—"Unto him, O Janamejaya, Govinda of gratified soul said these words,—'Do thou ask for some boon!—Unto him Utanka, however, said,[10]—'Even this is a sufficient boon from thee for the present, O thou of great splendour, in that, O Krishna, I have beheld this form of thine, O foremost of all beings!'[11] Krishna, however, once more said unto him,—'Do not scruple in this matter! This must be done! A sight of my form cannot be fruitless!'[12]

"Utanka said,—'I must accomplish that, O lord, which thou thinkest should be done! I desire to have water wherever my wish for it may arise. Water is scarce in such deserts!'[13] Withdrawing that energy, the Supreme Lord then said unto Utanka,—'Whenever thou wilt require water, think of me!' Having said so, he proceeded towards Dwārakā.[14] Subsequently, one day, the illustrious Utanka, solicitous of water and exceedingly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory.[15] The intelligent Rishi then beheld in that desert a naked hunter (of the Chandāla class), all besmeared with dirt, surrounded by a pack of dogs.[16] Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of regenerate ones beheld copious streams of water issuing from the urinary organs of that hunter.[17] As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,—'O Utanka, O thou of Bhrigu's race, do thou accept this water from me.[18] Beholding thee afflicted by thirst I have felt great compassion for thee!' Thus addressed by the hunter, the ascetic showed no inclination to

accept that water.[19] The intelligent Utanka even began to censure Krishna of unfading glory. The hunter, however, repeatedly addressed the Rishi, saying,—'Drink !'[20] The ascetic refused to drink the water thus offered. On the other hand, with heart afflicted by hunger and thirst, he even gave way to wrath. Disregarded by the high-souled Rishi through that conviction,[21] the hunter, O king, with his pack of dogs, disappeared there and then. Beholding that (wonderful) disappearance, Utanka became filled with shame.[22] He even thought that Krishna, that slayer of foes, had beguiled him (in the mater of the boon he had granted). Soon after, the holder of the conch and discus and mace, endued with great intelligence, came to Utanka by the way (along which the hunter had come). Addressing Krishna, the Brāhmana said,—'O foremost of beings, it was scarcely proper for thee to offer water unto foremost of Brāhmanas in the form of a hunter's urine, O lord !' Unto Utanka who said these words, Janārddana of great intelligence replied, comforting him with many soft words,—'That form which it was proper to assume for offering thee water, in that form was water offered to thee ! But, alas, thou couldst not understand it ! The wielder of the thunderbolt, Purandara, was requested by me for thy sake.[23-27] My words to that puissant deity were,—Do thou give nectar in the form of water unto Utanka.—The chief of the celestials replied to me, saying,—It is not proper that a mortal should become immortal ![28] Let some other boon be granted to Utanka !—O son of Bhrigu's race, these words were repeatedly addressed to me. The lord of Cachi, however, was once more requested by me in these words, *viz.*, even nectar should be given to Utanka ![29]—The chief of the celestials then, comforting me, said,—If, O thou of great intelligence, nectar is to be given to him,[30] I shall then assume the form of a hunter and give it to that high-souled descendant of Bhrigu's race. If that son of Bhrigu accepts it thus,[31] I then go to him, O lord, for giving it unto him ! If, however, he sends me away from disregard, I shall not then give it to him on any account ![32]—Having made this compact with me, Vāsava appeared before thee, in that disguise, for giving thee nectar.

Thou, however, didst disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandāla. Thy fault has been great. Once more, with regard to thy desire, I am prepared to do what is in my power. Indeed, this painful thirst of thine, I shall arrange, shall be slaked. On those days, O regenerate one, in which thou wilt feel a desire for water,[33-35] clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give thee savoury water to drink. Verily, those clouds will become known in the world as Utanka-clouds.'[36] Thus addressed by Krishna, Utanka became filled with gladness, and to this day, O Bhārata, Utanka-clouds (appear and) shower rain on arid deserts."[37]

Section LVI.

Janamejaya said,—"With what penances was the high-souled Utanka endued so that he entertained the wish to denounce a curse on Vishnu himself, who is the source of all puissance ?"[1]

Vaiçampāyana said,—"O Janamejaya, Utanka was endued with austere penances. He was devoted to his preceptor. Endued with great energy, he abstained from worshipping anybody else.[2] All the children of the Rishis, O Bhārata, entertained even this wish, *viz.*, that their devotion to prceptors should be as great as that of Utanka.[3] Gautama's gratification with and affection for Utanka, among his numerous disciples, were very great, O Janamejaya.[4] Indeed, Gautama was highly pleased with the self-restraint and purity of behaviour that characterised Utanka, and with his acts of prowess and the services he rendered to him.[5] One after another, thousands of disciples received the preceptor's permission to return home (after the completion of their pupilage). In consequence, however, of his great affection for Utanka, Gautama could not permit him to leave his retreat.[6] Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, in consequence of his devotion to his preceptor, was not conscious of it.[7] One day, he set out,

O monarch, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel.[8] Toil-worn and hungry and afflicted by the load he bore on his head, O chastiser of foes, he threw the load down on the Earth, O king.[9] One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair.[10] Oppressed as he had been by that load and overcome by hunger, O Bhārata, Utanka, beholding that sign of old age, began to indulge in loud lamentations from excess of sorrow.[11] Conversant with every duty, the daughter of his preceptor then, who was possessed of eyes that resembled the petals of the lotus, and of hips that were full and round, at the command of her sire, sought, with downcast face, to hold Utanka's tears in her hands. Her hands seemed to burn with those tear drops that she held. Unable, accordingly, to hold them longer, she was obliged to throw them down on the Earth.[12-13] The Earth herself was unable to hold those tear-drops of Utanka. With a gratified heart, Gautama then said unto the regenerate Utanka,[14]—'Why, O son, is thy mind so afflicted with grief today? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in detail!'[15]

"Utanka said,—'With mind entirely devoted to thee, and wholly bent upon doing what is agreeable to thee, with my heart's devotion turned to thee, and with thoughts entirely dwelling on thee,[16] (I have resided here till) decrepitude has come upon me without my knowing it at all. I have not, again, known any happiness. Though I have dwelt with thee for a hundred years yet thou hast not granted me permission to depart.[17] Many disciples of thine, that were my juniors, have, however, been permitted by thee to return. Indeed, hundreds and thousands of foremost Brāhmanas have, equipt with knowledge, been permitted by thee (to depart from thy retreat and set themselves up as teachers)!'[18]

"Gautama said,—'Through my love and affection for thee, and in consequence of thy dutiful services to me, a long time has elapsed without my knowing it, O foremost of Brāhmanas![19] If, however, O thou of Bhrigu's race, the desire is

entertained by thee of leaving this place, do thou go without delay, receiving my permission!'[20]

"Utanka said,—'What shall I present to my preceptor? Tell me this, O best of regenerate persons! Having brought it, I shall go hence, O lord, with thy permission!'[21]

"Gautama said—'The good say that the gratification of the preceptor is the final fee.* Without doubt, O regenerate one, I have been highly gratified with thy conduct.[22] Know, O perpetuater of Bhrigu's race, that I have been exceedingly gratified with thee for this. If thou becomest a young man today of sixteen years,[23] I shall bestow on thee, O regenerate one, this my own daughter for becoming thy wife. No other woman save this one is capable of waiting upon thy energy!'[24] At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife. Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying,[25]—'What shall I give thee as final fee for my preceptor? Do thou command me! I desire to accomplish, with wealth or even my life, what is agreeable and beneficial to thee![26] Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for thee with the aid of my penances. I have no doubt in this!'[27]

"Ahalyā said,—'I am highly gratified with thee, O learned Brāhmana, with thy unintermitting devotion, O sinless one! This is enough. Blessed be thou, go whithersoever thou likest!'"[28]

Vaiçampāyana continued,—"Utanka, however, O monarch, once more said these words,—'Do thou command me, O mother! It is meet that I should do something that is agreeable to thee!'[29]

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* To this day, preceptors in India have to feed and teach their disciples without any pecuniary compensation. In fact, the sale of knowledge has been strictly forbidden. Pupils, however, after completing their studies, had to give the final *Dakshinā* which varied according to their means. The kings and princes of India thought themselves honored if solicited by pupils in search of the final Dakshinā. What Gautama says here is that the object of the final present is to gratify the preceptor. He (Gautama), however, had already been gratified with the dutiful conduct of Utanka. There was no need, therefore, of any present.—T.

"Ahalyā said,—'Blessed be thou, bring for me those celestial ear-rings that are worn by the wife of Saudāsa. That which is due to thy preceptor will then be well-discharged.'[30] Replying unto her—'So be it,'—Utanka departed, O Janamejaya, resolved to bring those ear-rings for doing what was agreeable to his preceptor's wife.[31] That foremost of Brāhmanas, Utanka, proceeded without any loss of time to Saudāsa who had (through the curse of Vaçishtha) become a cannibal, in order to solicit the ear-rings from him.[32] Gautama meanwhile said unto his wife—'Utanka is not to be seen today.' Thus addressed, she informed him how he had departed for fetching the jewelled ear-rings (of Saudāsa's queen).[33] At this, Gautama said,—'Thou hast not acted wisely. Cursed (by Vaçishtha), that king (who has been transformed into a maneater) will verily slay Utanka!'[34]

"Ahalyā said,—'Without knowing this, O holy one. I have set Utanka to this task. He shall not, however, incur any danger through thy grace!'[35] Thus addressed by her, Gautama said,—'Let it be so!' Meanwhile, Utanka met king Saudāsa in a deserted forest."[36]

Section LVII.

Vaiçampāyana said,—"Beholding the king, who had become so, of frightful mien, wearing a long beard smeared with the blood of human beings, the Brāhmana Utanka, O king, did not become agitated.[1] That monarch of great energy, inspiring terror in every breast and looking like a second Yama, rising up, addressed Utanka, saying,[2]—'By good luck, O best of Brāhmanas, thou hast come to me at the sixth hour of the day when I am in search of food!'[3]

"Utanka said,—'O king, know that I have come hither in course of my wanderings for the sake of my preceptor. The wise have said that while one is employed for the sake of one's preceptor, one should not be injured.'[4]

"The king said,—'O best of Brāhmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow thee escape today!'[5]

"Utanka said,—'Let it be so, O king! Let this compact be made with me! After I have ceased to wander for my preceptor I shall once more come and place myself within thy power![6] It has been heard by me, O best of kings, that the object I seek for my preceptor is under thy control, O monarch! Therefore, O ruler of men, I solicit thee for it![7] Thou daily givest many foremost of gems unto superior Brāhmanas. Thou art a giver, O chief of men, from whom gifts may be accepted. Know that I too am a worthy object of charity present before thee, O best of kings![8] Having accepted from thee in gift that object for my preceptor which is under thy control,[9] I shall, O king, in consequence of my compact, once more come back to thee and place myself under thy power. I assure thee truly of this. There is no falsehood in this. Never before have I spoken anything untrue, no, not even in jest! What shall I say then of other occasions?'[10]

"Saudāsa said,—'If the object thou seekest for thy preceptor is capable of being placed in thy hands by me, if I be regarded as one from whom a gift may be accepted, do thou then say what that object is!'[11]

"Utanka said,—'O foremost of men, O Saudāsa, in my estimation thou art a worthy person from whom gifts may be accepted. I have, therefore, come to thee for begging of thee the jewelled ear-rings (worn by thy queen).'[12]

"Saudāsa said,—'Those jewlled ear-rings, O learned and regenerate Rishi, belong to my wife. They should be asked from her. Do thou, therefore, solicit some other thing from me. I shall give it to thee, O thou of excellent vows!'[13]

"Utanka said,—'If we be regarded as any authority, do thou cease then to urge this pretext. Do thou give those jewelled ear-rings to me. Be thou truthful in speech, O king.'"[14]

Vaiçampāyana continued,—"Thus addressed, the king once more addressed Utanka and said unto him,—'Do thou, at my word, go to my venerable queen, O best of men, and ask her, saying,[15]—Give!—She of pure vows, thus solicited by thee, will certainly, at my command, give thee, O foremost of regenerate persons, those jewelled ear-rings of hers without doubt!'[16]

"Utanka said,—'Whither, O ruler of men, shall I be able to meet thy queen? Why dost thou not thyself go to her?'[17]

"Saudāsa said,—'Thou wilt find her today in the vicinity of a forest fountain. I cannot see her today as the sixth hour of the day has come.' "[18]

Vaiçampāyana continued,—"Thus addressed, Utanka, O chief of Bharata's race, then left that spot. Beholding Madayanti, he informed her of his object.[19] Hearing the command of Saudāsa, that lady of large eyes replied unto the highly intelligent Utanka, O Janamejaya, in these words:[20]—'It is even so, O regenerate one. Thou shouldst, however, O sinless one, assure me that thou dost not say what is untrue! It behooves thee to bring me some sign from my husband.[21] These celestial ear-rings of mine, made of costly gems, are such that the deities and Yakshas and great Rishis always watch for opportunities for bearing them away.[22] If placed at any time on the Earth, this costly article would then be stolen by the Nāgas. If worn by one who is impure in consequence of eating, it would then be taken away by the Yakshas. If the wearer falls asleep (without taking care of these precious ear-rings) the deities would then take them away.[23] O best of Brāhmanas, these ear-rings are capable of being taken away, when such opportunities present themselves, by deities and Rākshasas and Nāgas, if worn by a heedless person.[24] O best of regenerate ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations.[25] O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every kind. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger.[26] If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size.[27] Even of such virtues are these ear-rings of mine. They are praised and honoured everywhere. Indeed, they are known over the three worlds. Do thou, therefore, bring me some sign (from my husband)!' "[28]

Section LVIII.

Vaiçampāyana said,—'Utanka, coming back to king Saudāsa who was always well-disposed towards all his friends, solicited him for some sign (to convince Madayanti of the fact of his being really commissioned by the king). That foremost one of Ikshāku's race then gave him a sign.[1]

"Saudāsa said,—'This my present condition is intolerable. I do not behold any refuge. Knowing this to be my wish, do thou give away the jewelled ear-rings.*'[2] Thus addressed by the king, Utanka went back to the queen and reported to her the words of her lord. Hearing those words, the queen gave unto Utanka her jewelled ear-rings.[3] Having obtained the ear-rings, Utanka came back to the king and said unto him,—'I desire to hear, O monarch, what the import is of those mysterious words which thou saidst as a sign to thy queen!'—[4]

"Saudāsa said,—'Kshatriyas are seen to honour the Brāhmanas from the very beginning of the creation. Towards the Brāhmanas, however, many offences arise (on the part of Kshatriyas).[5] As regards myself, I am always bent in humility before them. I am overtaken by a calamity through a Brāhmana. Possessed of Madayanti, I do not see any other refuge.[6] Indeed, O foremost of all persons having of a high goal, I do not behold any other refuge for myself in the matter of approaching the gates of Heaven or in continuing here, O best of regenerate ones![7] It is impossible for a king that is hostile to Brāhmanas to continue living in this world or in attaining to happiness in the next.[8] Hence have I given thee these my jewelled ear-rings which were coveted by thee!† Do thou now keep the compact which thou hast made with me today!'[9]

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* These words of the king are intended to be reported to his queen who would understand the allusion. The sense is this: cursed by Vaçishtha, I have become a cannibal. My condition is intolerable. By this gift of the ear-rings to a deserving Brāhmana, much merit may arise. That merit may relieve me.—T.

† This also is an allusion to the dreadful curse of Vaçishtha. The king refers to Madayanti as his only refuge. She may save him by doing an act of special merit, *viz.*, giving away her costly ear-rings to a truly deserving Brāhmana.—T.

"Utanka said,—'O king, I shall certainly act according to my promise. I shall truly come back and place myself under thy power. There is, however, a question, O scorcher of foes, which I wish to ask thee.' "[10]

"Saudāsa said,—'Say, O learned Brāhmana, what is in thy mind. I shall certainly reply unto thy words. I shall dispel whatever doubt may be in thy mind. I have no hesitation in this!'[11]

"Utanka said,—'Those who are skilled in the rules of duty say that Brāhmanas are of restrained speech. One who behaves wrongly towards friends is regarded as vile as a thief.*[12] Thou, again, O king, hast become my friend today. Do thou then, O foremost of men, give me such counsel as is approved by the wise.[13] As regards myself, I have now obtained the fruition of my wishes. Thou, again, art a cannibal. Is it proper for me to come back to thee or not?'[14]

"Saudāsa said,—'If it is proper (for me), O foremost of superior Brāhmanas, to say what thou askest, I should then, O best of regenerate ones, tell thee that thou shouldst never come back to me![15] O perpetuater of Bhrigu's race, by acting even thus, thou wilt attain to what is beneficial to thee. If thou comest back, O learned Brāhmana, thou wilt surely meet with death!' "[16]

Vaiçampāyana continued,—"Thus addressed by the intelligent king in respect of what was beneficial for him, Utanka took leave of the monarch and set out for the presence of Ahalyā.[17] Desirous of doing what was agreeable to the wife of his preceptor, he took the ear-rings with him and set out with great speed for reaching the retreat of Gautama.[18] Protecting them even in the manner directed by Madayanti,—that is, binding then within the folds of his black deer-skin,—he proceeded on his way.[19] After he had proceeded for some

* The sense is this: a Brāhmana is never loose of tongue. He is truthful. Hence, having passed my word to thee about my return, thou mayst be sure that I would keep my word. One, again, that acts improperly towards a friend, comes to be regarded as a thief. By this, Utanka reminds the king that he should not inflict any wrong on him by carrying out his intention of eating him up.—T.

distance, he became afflicted by hunger. He there beheld a Vilwa tree bent down with the weight of (ripe) fruits.* He climbed that tree.[20] Causing his deer-skin, O chastiser of foes, to hang on a branch, that foremost of regenerate persons then began to pluck some fruits.[21] While he was employed in plucking those fruits with eyes directed towards them, some of them fell, O king, on that deer-skin[22] in which those ear-rings had been carefully tied by that foremost of Brāhmanas. With the strokes of the fruits, the knot became untied.[23] Suddenly that deer-skin, with the ear-rings in it, fell down. When the knot being unfastened, the deer-skin fell down on the ground, a snake who was there beheld those jewelled ear-rings.[24] That snake belonged to the race of Airāvata. With great promptness he took up the ear-rings in his mouth and then entered an anthill. Beholding the ear-rings taken away by that snake,[25-26] Utanka, filled with wrath and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that anthill.[27] That best of Brāhmanas, burning with wrath and the desire for revenge, ceaselessly employed himself for five and thirty days in that task.[28] The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became exceedingly anxious.[29] Unto that regenerate Rishi then, who continued to dig the Earth from desire of making a path to the nether regions inhabited by the Nāgas,[30] the chief of the celestials, armed with the thunder, came there, on his car drawn by green horses. Endued with great energy, he beheld that foremost of Brāhmanas, as he sat there engaged in his task.' "[31]

Vaiçampāyana continued,—"Assuming the garb of a Brāhmana afflicted with the sorrow of Utanka, the chief of the celestials addressed him, saying,—'This (purpose of thine) is incapable of being achieved.[32] The regions of the Nāgas are thousands of Yojanas removed from this place. I think that thy purpose is not capable of being achieved with thy walking staff.'[33]

"Utanka said,—'If, O Brāhmana, the ear-rings be not re-

* Vilwa is the *Ægle marmalos.*—T.

covered by me from the regions of the Nāgas, I shall cast off my life-breaths before thy eyes, O foremost of regenerate persons!' "[34]

Vaiçampāyana said,—" When the thunder-armed Indra failed to divert Utanka from his purpose, he united the latter's walking staff with the force of thunder.[35] Then, O Janamejaya, the Earth, opening with those strokes having the force of thunder, yielded a way to the (nether) regions inhabited by the Nāgas.[36] By that path Utanka entered the world of Nāgas. He saw that that region lay extended thousands of Yojanas on all sides.[37] Indeed, O blessed one, it was equipt with many walls made of pure gold and decked with jewels and gems.[38] There were many fine tanks of water furnished with flights of stair-cases made of pure crystal, and many rivers of clear and transparent water. He saw also many trees with diverse species of birds perching on them.[39] That perpetuater of Bhrigu's race beheld the gate of that region which was full five Yojanas high and a hundred Yojanas in width.[40] Beholding the region of the Nāgas, Utanka became very cheerless. Indeed, he despaired of getting back the ear-rings.[41] Then there appeared unto him a black steed with a white tail. His face and eyes were of a coppery hue, O thou of Kuru's race, and he seemed to blaze forth with energy.[42] Addressing Utanka, he said,—'Do thou blow into the Apāna duct of my body. Thou wilt then, O learned Brāhmana, get back thy ear-rings which have been taken away by a descendant of Airāvata's race![43] Do not loathe to do my bidding, O son! Thou didst it often at the retreat of Gautama in former days!'[44]

"Utanka said,—'How did I know thee in the retreat of my preceptor? Indeed, I wish to hear how I did in those days what thou biddest me do now!'[45]

"The steed said,—'Know, O learned Brāhmana, that I am the preceptor of thy preceptor, for I am the blazing *Jātavedas* (deity of fire)! By thee I was often worshipped for the sake of thy preceptor,[46] O child of Bhrigu's race, duly and with a pure heart and body. For that reason I shall accomplish what is for thy good. Do my bidding without delay.'[47] Thus addressed by the deity of fire, Utanka did as he was directed.

The deity then, gratified with him, blazed up for consuming everything.[48] From the pores of his body, O Bhārata, in consequence of his very nature, a thick smoke issued threatening terrors to the world of Nāgas.[49] With that mighty and wide-spreading smoke, O Bhārata, everything became enveloped in gloom, so that nothing, O king, could any longer be seen in the world of the Nāgas.[50] Cries of woe were heard throughout the mansions of the Airāvatas, uttered by the Nāgas headed by Vāsuki, O Janamejaya![51] Enveloped by that smoke, the palaces could no longer be seen, O Bhārata. These resembled woods and hills overwhelmed by a thick frost.[52] With eyes that were red in consequence of that smoke, and afflicted by the energy of the deity of fire, the Nāgas came out of their mansions to the high-souled son of Bhrigu's race for ascertaining what was the matter.[53] Having heard what the matter was from that ascetic of immeasurable energy, all the Nāgas, with fear depicted on their eyes, offered him their worship according to due forms.[54] Indeed, all the Nāgas placing the old and the young ones before them, bowed unto him with their heads and joining their hands addressed him, saying,—'Be gratified with us, O holy one!'[55] Having gratified that Brāhmana and offered him water to wash his feet and the ingredients of the Arghya (for honouring him), the Nāgas gave him those celestial and highly-adored ear-rings.[56] Thus honored by them, Utanka of great prowess, circumambulating the deity of fire, started for the retreat of his preceptor.[57] Indeed, repairing quickly to Gautama's asylum, O king, he presented those ear-rings unto the wife of his preceptor, O sinless one.[58] That best of Brāhmanas also told his preceptor everything about Vāsuki and the other Nāgas that had occurred.[59] It was even thus, O Janamejaya, that the high-souled Utanka, having wandered through the three worlds, fetched those jewelled ear-rings (for his preceptor's wife).[60] Of such prowess, O chief of Bharata's race, was the ascetic Utanka. So austere were the penances with which he was endued. I have thus told thee what thou hadst asked me."[61]

SECTION LIX.

Janamejaya said,—"After having conferred that boon on Utanka, O foremost of regenerate persons, what did the mighty-armed Govinda of great celebrity next do?"[1]

Vaiçampāyana said,—"Having granted that boon to Utanka Govinda, accompanied by Sātyaki, proceeded to Dwārakā on his car drawn by his large steeds endued with great speed.[2] Passing many lakes and rivers and forests and hills, he at last came upon the delightful city of Dwārāvati.[3] It was at the time, O king, when the festival of Raivataka had begun, that he of eyes like lotus-petals arrived with Sātyaki as his companion.[4] Adorned with many beautiful things and covered with diverse Koshas made of jewels and gems, the Raivataka hill shone, O king, with great splendour.[5] That high mountain, decked with excellent garlands of gold and gay festoons of flowers, with many large trees that looked like the Kalpa trees of Indra's garden,[6] and with many golden poles on which were lighted lamps, shone in beauty through day and night. By the caves and fountains the light was so great that it seemed to be broad day.[7] On all sides beautiful flags waved on the air with little bells that jingled continuously. The entire hill resounded with the melodious songs of men and women.[8] Raivataka presented a most charming prospect like Meru with all his jewels and gems. Men and women, excited and filled with delight, O Bhārata,[9] sang aloud. The swell of music that thus rose from that foremost of mountains seemed to touch the very heavens. Everywhere were heard spouts and loud whoops of men who were in all stages of excitement.[10] The cackle of thousands of voices made that mountain delightful and charming. It was adorned with many shops and stalls filled with diverse viands and enjoyable articles.[11] There were heaps of cloths and garlands, and the music of *Vinās* and flutes and *Mridangas* was heard everywhere. Food mixed with wines of diverse kinds was stored here and there.[12] Gifts were being ceaselessly made to those that were distressed, or blind, or helpless. In consequence of all this, the festival of that mountain became highly auspicious.[13] There were many

sacred abodes built on the breast of that mountain, O hero, within which resided many men of righteous deeds. Even thus did the heroes of Vrishni's race sport in that festival of Raivataka.[14] Equipt with those mansions, that mountain shone like a second Heaven. At the arrival of Krishna, O chief of Bharata's race,[15] that prince of mountains resembled the blessed abode of Indra himself. Worshipped (by his relatives), Krishna then entered a beautiful mansion. Sātyaki also went to his own quarters with a delighted soul. Govinda entered his residence after a long absence,[16-17] having accomplished feats of great difficulty like Vāsava amid the Dānava host. The heroes of the Bhoja, Vrishni, and Andhaka races, all came forward to receive that high-souled one like the deities advancing to receive him of a hundred sacrifices.[18] Endued with great intelligence, he honored them in return and enquired after their welfare. With a gratified heart he then saluted his father and mother.[19] The mighty-armed hero was embraced by both of them and comforted too (by numerous evidences of affection). He then took his seat with all the Vrishnis sitting around him.[20] Having washed his feet and dispelled his fatigue, Krishna of mighty energy, as he sat there, then recounted the chief incidents of the great battle in answer to the questions put to him by his sire."[21]

Section LX.

"Vāsudeva said,—'O thou of Vrishni's race, I have repeatedly heard men speaking of the wonderful battle (between the Kurus and the Pāndavas).[1] Thou, however, O mighty-armed one, hast witnessed it with thy own eyes. Do thou, therefore, O sinless one, describe the battle in detail.[2] Indeed, tell me how that battle took place between the high-souled Pāndavas (on the one side) and Bhishma and Karna and Kripa and Drona and Calya and others (on the other side),[3] between, in fact, numerous other Kshatriyas well-skilled in arms, differing from one another in mien and attire, and hailing from diverse realms.' "[4]

Vaiçampāyana continued,—"Thus addressed by his sire, he

of eyes like lotus-petals narrated, in the presence of his mother also, how the Kaurava heroes had been slain in battle.[5]

"Vāsudeva said,—'The feats were highly wonderful that were achieved by those high-souled Kshatriyas. In consequence of their large number, they are incapable of being enumerated in even hundreds of years.[6] I shall, however, mention only the foremost of them. Do thou listen, therefore, to me as I mention in brief those feats achieved by the kings of Earth, O thou of godlike splendour![7] Bhishma of Kuru's race became the generalissimo, having eleven divisions of the Kaurava princes under his command, like Vāsava of the celestial forces.*[8] Cikhandin of great intelligence, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pāndu.[9] The battle between the Kurus and the Pāndavas (under these leaders) raged for ten days. It was so fierce as to make one's hair stand on its end.[10] Then Cikhandin, in great battle, aided by the wielder of Gāndiva, slew, with innumerable arrows, the son of Gangā fighting bravely.[11] Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero gave up his life-breaths.[12] Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kāvya himself of the lord of the Daityas, became generalissimo.†[13] That foremost of regenerate persons, ever boasting of his prowess in battle, was supported by the remnant of the Kaurava force consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others.[14] Dhrishtadyumna conversant with many mighty weapons, and possessed of great intelligence, became the leader of the Pāndavas. He was protected by Bhima like Varuna protected by Mitra.[15] That high-souled hero, always desirous of measuring his strength with Drona, supported by the (remnant of the) Pāndavas army, and recollecting the wrongs inflicted (by Drona) on hi

* 'Chamu' here is used in a general sense, *viz.*, a division. Of course, it stands for an *Akshauhini*.—T.

† 'Kavi' or 'Kāvya' is another name of Cukra, the preceptor of the Daityas.—T.

sire (Drupada, the king of the Pānchālas), achieved great feats in battle.[16] In that encounter between Drona and the son of Prishata, the kings assembled from diverse realms were nearly exterminated.[17] That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna.[18] After that, Karna became the generalissimo of Duryodhana's forces. He was supported in battle by the remnant of the Kaurava host which numbered five Akshauhinis.[19] Of the sons of Pāndu there were then three Akshauhinis. After the slaughter of innumerable heroes, protected by Arjuna, they came to battle.[20] The Suta's son Karna, though a fierce warrior, encountering Pārtha, came to his end on the second day, like an insect encountering a blazing fire.[21] After the fall of Karna, the Kauravas became dispirited and lost all energy. Numbering three Akshauhinis, they gathered round the ruler of the Madras.[22] Having lost many car-warriors and elephants and horsemen, the remnant of the Pāndava army, numbering one Akshauhini and penetrated with cheerlessness, supported Yudhishthira (as their leader).[23] The Kuru king Yudhishthira, in the battle that ensued, achieved the most difficult feats and slew, before half the day was over, the king of the Madras.[24] After the fall of Calya, the high-souled Sahadeva of immeasurable prowess slew Cakuni the man who had brought about the quarrel (between the Pāndavas and the Kurus).[25] After the fall of Cakuni, the royal son of Dhritarāshtra, whose army had suffered an extensive carnage and who on that account had become exceedingly cheerless, fled from the field, armed with his mace.[26] Then Bhimasena of great prowess, filled with wrath, pursued him and discovered him within the waters of the Dwaipāyana lake.[27] With the remnant of their army, the Pāndavas surrounded the lake and, filled with joy, encountered Duryodhana concealed within the waters.[28] Their wordy shafts, penetrating through the waters, pierced Duryodhana. Rising up from the lake, the latter approached the Pāndavas, armed with his mace, desirous of battle.[29] Then, in the great battle that ensued, the royal son of Dhritarāshtra was slain by Bhimasena who put forth his great prowess, in the presence of many

kings.[30] After this the remnant of the Pāndava army, as it slept in the camp, was slaughtered at night time by Drona's son who was unable to put up with the slaughter of his father (at the hands of Dhrishtadyumna).[31] Their sons slain, their forces slain, their friends slain, only the five sons of Pāndu are alive with myself and Yuyudhāna.[32] With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unslain remnant of the Kaurava army. Dhritarāshtra's son Yuyutsu also has escaped slaughter in consequence of his having adopted the side of the Pāndavas.[33] Upon the slaughter of the Kaurava king (Suyodhana) with all his followers and allies, Vidura and Sanjaya have come to the presence of king Yudhishthira the just.[34] Even thus did that battle occur, O lord, for eight and ten days. Many kings of Earth, slain therein, have ascended to Heaven.' "[35]

Vaiçampāyana continud,—"The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain."[36]

Section LXI.

Vaiçampāyana said,—"After the high-souled Vāsudeva of great prowess had finished his narration of the great battle of the Bhāratas before his sire, it was plain that that hero had passed over the slaughter of Abhimanyu. The motive of the high-souled one was that his sire might not hear what was highly unpleasant to him.[1-2] Indeed, the intelligent Krishna did not wish that his sire Vāsudeva should, on hearing the dreadful intelligence of the death of his daughter's son, be afflicted with sorrow and grief.[3] (His sister) Subhadrā, noticing that the slaughter of her son had not been mentioned, addressed her brother, saying,—Do thou narrate the death of my son, O Krishna!—and fell down on the earth (in a swoon).[4] Vasudeva beheld his daughter fallen on the ground. As soon as he saw this, he also fell down, deprived of his senses by grief.[5] (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter's son, O king, addressed Krishna, saying,[6]—O lotus eyed one, thou art famed on Earth for being

truthful in speech. Why, however, O slayer of foes, dost thou not tell me today of the death of my daughter's son ?[7] O puissant one, tell me in detail of the slaughter of thy sister's son ! Possessed of eyes resembling thine, alas, how was he slain in battle by foes ?[8] Since my heart does not from grief break into a hundred pieces, it seems, O thou of the Vrishni race, that it does not die with men when its hour does not come ![9] Oh, at the time of his fall, what words did he utter, apostrophising his mother ? O lotus-eyed one, what did that darling of mine, possessed of restless eyes, say unto me ?[10] I hope he has not been slain by foes while retreating from battle with his back towards them ? I hope, O Govinda, that his face did not become cheerless while fighting ?[11] He was possessed, O Krishna, of mighty energy. From a spirit of boyishness, that puissant hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle).[12] I hope that boy does not lie on the field, slain deceitfully by Drona and Karna and Kripa and others ? Do thou tell me this ![13] That son of my daughter always used to challenge Bhishma and that foremost of all mighty warriors, *viz.*, Karna, in battle !'[14] Unto his sire who, from excess of grief, indulged in such lamentations, Govinda, more afflicted than he, answered in these words,[15]—'His face did not become cheerless as he fought in the van of battle. Fierce though that battle was, he did not turn his back upon it.[16] Having slain hundreds and thousands of kings of Earth, he was brought to grief by Drona and Karna and at last succumbed to the son of Dusçāsana.[17] If, O lord, he had been encountered, one to one, without intermission, he was incapable of being slain in battle by even the wielder of the thunder-bolt.[18] When his sire Arjuna was withdrawn from the main body by the Samsaptakas (who challenged to fight him separately), Abhimanyu was surrounded by the enraged Kaurava heroes headed by Drona in battle.[19] Then, O sire, after he had slaughtered a very large number of foes in battle, thy daughter's son at last succumbed to the son of Dusçāsana.[20] Without doubt, he has gone to Heaven ! Kill this grief of thine, O thou of great intelligence ! They that are of cleansed understandings never languish when they meet

with any calamity.[21] He by whom Drona and Karna and others were checked in battle,—heroes that were equal to Indra himself in might—why would not he ascend to Heaven ?[22] O irresistible one, do thou kill this grief of thine! Do not suffer thyself to be swayed by wrath. That conqueror of hostile cities has attained to that sanctified goal which depends upon death at the edge of weapons.[23] After the fall of that hero, this my sister Subhadrā, stricken with grief, indulged in loud lamentations, when she saw Kunti, like a female as prey.[24] When she met Draupadi, she asked her in grief,—O reverend lady, where are all our sons? I desire to behold them![25]—Hearing her lamentations, all the Kaurava ladies embraced her and wept sitting around her.[26] Beholding (her daughter-in-law) Uttarā, she said,—O blessed girl, where has thy husband gone? When he comes back, do thou, without losing a moment, apprise me of it![27] Alas, O daughter of Virāta, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not thy husband come out today ?[28] Alas, O Abhimanyu, thy maternal uncles—mighty car-warriors—are all hale! They used to bless thee when they saw thee come here prepared to go out for battle![29] Do thou tell me the incidents of battle today as before, O chastiser of foes! Oh, why dost thou not answer me today—me who am weeping so bitterly ?[30]—Hearing these lamentations of this daughter of the Vrishni race, Prithā, deeply afflicted with grief, addressed her and slowly said,[31]—O Subhadrā, though protected by Vāsudeva and Sātyaki and by his own sire, thy youthful son has yet been slain. That slaughter is due to the influence of Time![32] O daughter of Yadu's race, mortal thy son was! Do not grieve! Irresistible in battle, thy son has, without doubt, attained to the highest goal![33] Thou art born in a high race of high-souled Kshatriyas! Do not grieve, O thou of restless glances, O girl of eyes like lotus-petals![34] Do thou cast thy eyes on Uttarā who is quick with child! O blessed lady, do not yield to sorrow! This auspicious girl will soon bring forth a son to that hero![35]—Having comforted her in this way, Kunti, conversant with every duty, O perpetuater of Yadu's race, casting off her grief,

O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the acquiescence of king Yudhishthira and Bhima, and the twins (*viz.*, Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents unto the Brāhmanas,[36-37] and bestowed upon them many kine, O perpetuater of Yadu's race. Then the Vrishni dame (Kunti), comforted a little, addressed the daughter of Virāta, saying,[38]—O faultless daughter of Virāta, thou shouldst not indulge in grief! For the sake of thy husband, O thou of rotund hips, protect the child in thy womb![39]—Having said these words, O thou of great splendour, Kunti ceased. With her permission I have brought Subhadrā here.[40] It was even thus, O giver of honours, that thy daughter's son met with his death. Cast off thy burning grief, O irresistible one! Indeed, do not set thy heart on sorrow!'"[41]

Section LXII.

Vaiçampāyana said,—"Having heard these words of his son Vāsudeva, that descendant of Cura, of righteous soul, casting off his grief, made excellent obsequial offerings (unto Abhimanyu).[1] Vāsudeva also performed those rites for the accension (to Heaven) of his high-souled nephew, that hero who was ever the darling of his sire (Vāsudeva).[2] He duly fed six millions of Brāhmanas, endued with great energy, with edibles possessed of every recommendation.[3] Presenting many clothes unto them, Krishna gratified the thirst for wealth of those Brāhmanas. Wonderful were the heaps of gold, the number of kine and of beds and cloths, that were then given away. The Brāhmanas loudly declared,—'Let (Krishna's wealth) increase!'[4-5] Then Vāsudeva of Daçārha's race, and Valadeva, and Sātyaki, and Satyaka, each performed the obsequial rites of Abhimanyu.[6] Exceedingly afflicted with grief, they failed to attain comfort. The same was the case with the sons of Pāndu in the city called after the elephant.[7] Deprived of Abhimanyu, they failed to obtain peace of mind. The daughter of Virāta, O monarch, for many days,[8] totally abstained from all food, exceedingly afflicted by grief on account of the death

of her husband. At this all her relatives became plunged into excess of grief. They all feared that the embroy in her womb might be destroyed.[9] Then Vyāsa, ascertaining the state of things by his spiritual vision, came there. The highly intelligent Rishi, endued with great energy, arrived (at the palace), addressed Prithā of large eyes,[10] as also Uttarā herself, saying,—'Let this grief be abandoned! O famous lady, a son endued with mighty energy will be born to thee,[11] through the puissance of Vāsudeva and at my word. That son will rule the Earth after the Pāndavas (have departed from it).'[12] Beholding Dhananjaya, he said unto him, in the hearing of king Yudhishthira the just, and gladdening him with his words, O Bhārata,[13]—'Thy grandson, O highly blessed one, will become a high-souled prince! He will righteously rule the whole Earth to the verge of the sea.[14] Therefore, O foremost one of Kuru's race, cast off this grief, O mower of foes! Do not doubt this! This will truly happen![15] That which was uttered by the Vrishni hero on a former occasion, will, without doubt, happen! Do not think otherwise![16] As regards Abhimanyu, he has gone to the regions of the deities, conquered by him with his own acts. That hero should not be grieved for by thee or, indeed, by the other Kurus!'[17]—Thus addressed by his grandsire, Dhananjaya of righteous soul, O king, cast off his grief and even became cheerful.[18] Thy sire, O prince, that art conversant with all duties, began to grow in that womb, O thou of great intelligence, like the Moon in the lighted fortnight.[19] Then Vyāsa urged the royal son of Dharma for performing the horse-sacrifice. Having said so, he made himself invisible there and then.[20] The intelligent king Yudhishthira the just, hearing the words of Vyāsa, set his mind on the journey for bringing wealth (for the sacrifice).' "[21]

SECTION LXIII.

Janamejaya said,—"Having heard these words, O regenerate one, that were spoken by the high-souled Vyāsa in respect of the horse-sacrifice, what steps were taken by Yudhish-

thira ?[1] Do thou tell me, O foremost of regenerate ones, how the king succeeded in obtaining the wealth which Marutta had buried in the Earth !"[2]

Vaiçampāyana said,—"Having heard the words of the Island-born ascetic, king Yudhishthira the just summoned all his brothers, *viz.*, Arjuna and Bhimasena and the twin sons of Mādri, in proper time and then said unto them (the following words),[3]—'Ye heroes, you have heard the words which the highly intelligent and high-souled Krishna has said from his friendship for and the desire of doing good to the Kurus !* Verily, you have heard those words that have been uttered by that ascetic of abundant penances, that great sage desirous of bestowing prosperity on his friends,[4-5] that preceptor of righteous behaviour, *viz.*, Vyāsa of wonderful feats ! You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered.[6] Remembering those words, ye sons of Pāndu, I desire to obey them duly ! By obeying those words of theirs great blessedness will attach to all of you ![7] Those words spoken by those utterers of Brahma are certain (if obeyed) to bring in their train considerable benefit. Ye perpetuaters of Kuru's race, the Earth has become divested of her wealth.[8] Ye kings, Vyāsa, therefore, informed us of the wealth (that lies buried in the Earth) of Marutta. If you think that wealth abundant or sufficient,[9] how shall we bring it (to our capital) ? What, O Bhima, dost thou think as regards this ?' When the king, O perpetuater of Kuru's race, said these words,[10] Bhimasena, joining his hands, said these words in reply,—'The words thou hast said, O thou of mighty-arms,[11] on the subject of bringing the wealth indicated by Vyāsa, are approved by me ! If, O puissant one, we succeed in getting the wealth kept there by the son of Avikshita,[12] then this sacrifice, O king, purposed by us will be easily accomplished ! Even this is what I think. We shall, therefore, bowing our heads unto the high-souled Giriça,[13] and offering due worship unto that deity, bring that wealth.

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* 'Krishna' implies Vyāsa here. The great Rishi was called 'the Island-born Krishna.'—T.

Blessed be thou. Gratifying that god of gods, as also his companions and followers, in words, thought, and deed, we shall, without doubt, obtain that wealth. Those Kinnaras of fierce mien who are protecting that treasure[14-15] will certainly yield to us if the great deity having the bull for his sign becomes gratified with us!'—Hearing these words uttered by Bhima, O Bhārata,[16] king Yudhishthira the son of Dharma became highly pleased. The others, headed by Arjuna, at the same time, said,—'So be it.'[17] The Pāndavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name.*[18] Causing the Brāhmanas to utter benedictions on them, and having duly worshipped the great god Maheçwara, the sons of Pāndu set out (on their enterprise).[19] Gratifying that high-souled deity with Modakas and frumenty and with cakes made of meat, the sons of Pāndu set out with cheerful hearts.[20] While they thus set out, the citizens, and many foremost of Brāhmanas, with cheerful hearts, uttered auspicious blessings (on their heads).[21] The Pāndavas, circumambulating many Brāhmanas that daily worshipped their fires, and bending their heads unto them, proceeded on their journey.[22] Taking the permission of king Dhritarāshtra who was afflicted with grief on account of the death of his sons, his queen (Gāndhāri), and Prithā also of large eyes,[23] and keeping the Kaurava prince Yuyutsu, the son of Dhritarāshtra, in the capital, they set out, worshipped by the citizens and by many Brāhmanas possessed of great wisdom."[24]

SECTION LXIV.

Vaiçampāyana said,—"They then set out, with cheerful hearts, and accompanied by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels.[1] Their praises hymned

* The Commentator explains that by the constellation Dhruba is implied Rohini and the Uttarās numbering three. Sunday, again, is called the Dhruba-day.—T.

by eulogists and Sutas and Māgadhas and bards, and supported by their own army, they looked like so many Ādityas adorned with their own rays.[2] With the white umbrella held over his head, king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full.[3] That foremost of men, the eldest son of Pāndu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he proceeded on his way.[4] As regards the soldiers that followed the king, their confused murmurs seemed to fill the entire welkin.[5] That host crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains.[6] Arrived at that region where that wealth was buried, O king, the royal Yudhishthira fixed his camp with all his brothers and troops.[7] The region selected for the purpose, O chief of Bharata's race, was perfectly level and auspicious. There the king pitched his camp, placing in his van such Brāhmanas as were endued with penances and learning and self-restraint,[8] as also his priest Agniveçya, O thou of Kuru's race, who was well-conversant with the Vedas and all their branches.* Then the royal sons of Pāndu, and the other kings (who accompanied that expedition), and the Brāhmanas and priests well-skilled in sacrificial rites, having duly performed same propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle,[9-10] the Brāhmanas caused the camp to be pitched by laying out six roads and nine divisions.† King Yudhishthira caused a separate encampment to be duly made for the infuriate elephants that accompanied his force. When everything was complete, he addressed the Brāhmanas, saying,—'Ye foremost of Brāhmanas, let that be done which you think should be done in view of the matter at hand. Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here. Ye foremost of learned

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* 'Agniveçya' was another name of Dhaumya.—T.

† Three roads running north to south, and three running east to west and intersecting the former, are the six roads that are directed to be laid out in pitching encampments. These give nine squares with two boundary lines at right angles with each other.—T.

Brāhmanas, having formed this resolution, let that be done which should be done after this!'[11-13] Hearing these words of the king, the Brāhmanas with those amongst them that were well-skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhishthira the just, said these words in reply,[14]—'This very day is an auspicious one with an auspicious constellation. We shall, therefore, strive to accomplish those high rites we propose. We shall today, O king, live upon water alone. Do you all fast also today.'[15] Hearing those words of those foremost Brāhmanas, the royal sons of Pāndu passed that night, abstaining from all food, and lying confidently on beds of Kuça grass, like blazing fires in a sacrifice.[16] And the night wore away as they listened to the discourses of the learned Brāhmanas (on diverse subjects). When the cloudless morning came, those foremost of Brāhmanas addressed the royal son of Dharma, (saying as follows)."[17]

SECTION LXV.

"The Brāhmanas said,—'Let offerings be made unto the high-souled Mahādeva of three eyes. Having duly dedicated those offerings, O king, we shall then strive to gain our object.'[1] Hearing these words of those Brāhmanas, Yudhishthira caused offerings to be duly made unto that deity who loved to lie down on mountain-breasts.[2] Gratifying the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of *Mantras* and performed the necessary rites.'[3] He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity.[4] With diverse kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well-versed in the Vedas, performed the remaining rites.[5] He next presented offerings according to the ordinance unto those ghostly beings who formed Mahādeva's train. And offerings were next made to Kuvera the chief of the Yakshas, and unto Manibhadra also.[6] Unto the other Yakshas also, and unto them that were the foremost

ones among the ghostly companions of Mahādeva, the priest offered due worship, having filled many jugs with food, with Kriçaras and meat and Nivāpas mixed with sesame seeds. The king gave away unto the Brāhmanas thousands of kine.[7-8] He then directed the presentation, according to due rites, of offerings unto those night-wandering beings (who live with Mahādeva). Surcharged, as it were, with the scent of Dhupas, and filled with the fragrance of flowers,[9] that region, sacred to the deity of deities, O king, became exceedingly delightful. Having performed the worship of Rudra and of all the Ganas,[10] the king, placing Vyāsa ahead, proceeded towards the place where the treasure was buried. Once more worshipping the Lord of treasures, and bowing unto him with reverence and saluting him properly,[11] with diverse kinds of flowers and cakes and Kriçara, having worshipped those foremost of gems, *viz.*, Cankha and Nidhi, and those Yakshas who are the lords of gems,[12] and having worshipped many foremost of Brāhmanas and caused them to utter blessings, the king endued with great puissance, strengthened by the energy and the auspicious benedictions of those Brāhmanas,[13] caused that spot to be excavated. Then numerous vessels of diverse and delightful forms,[14] and Bhringāras and Katāhas and Kalasas and Bardhamānakas, and innumerable Bhājanas of beautiful forms,[15] were dug out by king Yudhishthira the just. The wealth thus dug out was placed in large 'Karaputas' for protection.*[16] A portion of the wealth was caused to be borne upon the shoulders of men in stout balances of wood with buskets slung like scales at both ends. Indeed, O king, there were other methods of conveyance there for bearing away that wealth of the son of Pāndu.†[17] There were sixty thousands of camels, and a hundred and twentythousand horses, and of elephants, O monarch, there were one hundred thousand.[18] Of cars there were

* 'Karaputa' is made up of two wooden chests united with each other by chains or cords and intended to be borne by camels and bullocks.—T.

† The first line of 17 is exceedingly terse. Literally rendered, it runs,—'Each vessel was united with another, and became half the (total) weight slung on balance.'—T.

as many, and of carts too as many, and of she-elephants as many. Of mules and men the number was untold.[19] That wealth which Yudhishthira caused to be dug out was even so much. Sixteen thousand coins were placed on the back of each camel; eight thousand on each car; four and twenty thousand on each elephant; (while proportionate loads were placed on horses and mules and on the backs, shoulders, and heads of men).[20] Having loaded these vehicles with that wealth and once more worshipping the great deity Civa, the son of Pāndu set out for the city called after the elephant,[21] with the permission of the Island-born Rishi, and placing his priest Dhaumya in the van. That foremost of men, *viz.*, the royal son of Pāndu, made short marches every day, measured by a Goyuta (4 miles).[22] That mighty host, O king, afflicted with the weight they bore, returned, bearing that wealth, towards the capital, gladdening the hearts of all those perpetuaters of the Kuru race."[23]

SECTION LXVI.

Vaiçampāyana said,—"Meanwhile, Vāsudeva of great energy accompanied by the Vrishnis, came to the city called after the elephant.[1] While leaving that city for returning to his own Dwārakā, he had been requested by the son of Dharma to come back. Hence, knowing that the time fixed for the horse-sacrifice had come, that foremost of men came back (to the Kuru capital).[2] Accompanied by the son of Rukmini, by Yuyudhāna, by Chārudeshna, by Cāmva, by Gada, by Kritavarman,[3] by the heroic Sārana, by Niçatha, and by Unmukha, Vāsudeva came, with Valadeva at the head of the train, and with Subhadrā also accompanying him.[4] Indeed, that hero came for seeing Draupadi and Uttarā and Prithā and for comforting those Kshatriya ladies of distinction who had been bereft of many of their protectors.[5] Beholding those heroes come, king Dhritarāshtra, as also the high-souled Vidura, received them with due honours.[6] That foremost of men, *viz.*, Krishna of great energy, well adored by Vidura and Yuyutsu, continued to reside in the Kuru capital.[7] It was while the Vrishni heroes

O Janamejaya, were residing in the Kuru city, O king, that thy sire, that slayer of hostile heroes, was born.[8] The royal Parikshit, O monarch, afflicted by the Brahma-weapon (of Açwatthāman), upon coming out of the womb, lay still and motionless, for life he had not. By his birth he had gladdened the citizens but soon plunged them into grief.[9] The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost verge of every point of the compass. Soon, however, (when it was known that the prince was bereft of life), that noise ceased.[10] With great haste Krishna, his senses and mind considerably affected, with Yuyudhāna in his company, entered the inner apartments of the palace.[11] He beheld his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly.[12] Behind her were Draupadi and the famous Subhadrā, and the wives of the relatives of the Pāndavas, all weeping piteously.[13] Meeting Krishna, Kunti, that daughter of the Bhoja race, said unto him, O foremost of monarchs, these words in a voice choked with tears.[14]—O Vāsudeva, O mighty-armed hero, Devaki, by having borne thee, has come to be regarded as an excellent genetrix! Thou art our refuge, and our glory! This race (of Pāndu) depends upon thee for its protector![15] O Yādava hero, O puissant one, this child of thy sister's son, has come out of the womb, slain by Açwatthāman! O Keçava, do thou revive him![16] O delighter of the Yādavas, even this was vowed by thee, O puissant one, when Açwatthāman had inspired the blade of grass into a Brahma-weapon of mighty energy! Indeed, O Keçava, thy words were even these:—I shall revive that child if he comes out of the womb dead![17]—That child, O son, has been born dead! Behold him, O foremost of men. It behooveth thee, O Mādhava, to rescue Uttarā and Subhadrā and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phālguna, and Nakula, and the irresistible Sahadeva![18-19] In this child are bound the life-breaths of the Pāndavas and myself! O thou of the Dāçārha race, on him depends the obsequial cake of Pāndu, as also of my father-in-law,[20] and of Abhimanyu too, blessed be thou, that darling nephew of

thine who was so very like unto thee! Do thou accomplish to-day what will be beneficial to all these! I urge thee earnestly, O Janārddana![21] Uttarā, O slayer of foes, always repeats the words said unto her by Abhimanyu. Without doubt, O Krishna, those words were highly agreeable to her.[22] O thou of the Dāçārha race, Arjuna's son said unto this daughter of Virāta,—Thy son, O blessed girl, will go to my maternal uncles.[23] Taking up his residence with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, diverse wonderful weapons and the whole of the science of polities and morality![24]—Even these were the words, O son, that that slayer of hostile heroes, *viz.*, the son of Subhadrā, that irresistible hero, said unto Uttarā from his affection for her.[25] O slayer of Madhu, bowing our heads unto thee, we pray thee for making those words of Abhimanyu true! In view also of the time that has come, do thou accomplish what is highly beneficial!'[26] Having said these words unto that hero of the Vrishni's race, Prithā of large eyes, raised her arms upwards and with the other ladies in her company, fell down on the Earth.[27] All of them, with eyes rendered muddy by tears, repeatedly explained, saying,—'Alas, the son of Vāsudeva's nephew has been born dead!'[28]—After Kunti had said so, Janārddana took hold of her, O Bhārata, and gently raising her from the Earth, comforted her as follows."[29]

Section LXVII.

Vaiçampāyana said,—"After Kunti had sat up, Subhadrā, beholding her brother, began to weep aloud, and afflicted with excessive grief, said,[1]—'O thou of eyes like lotus petals, behold the grandson of Arjuna of great intelligence! Alas, the Kuru race having been thinned, a child has been born that is feeble and dead![2] The blade of grass (inspired into a weapon of great efficacy), uplifted by Drona's son for compassing the destruction of Bhimasena, fell upon Uttarā and Vijaya and myself!*[3] Alas, that blade, O Keçava, is still existing (un-

* 'Vijaya' is Arjuna.—T.

extracted) in me, after having pierced my heart, since I do not, O irresistible hero, behold this child with (his sire who was) my son![4] What will the righteous souled king Yudhishthira the just say? What will Bhimasena and Arjuna, and the two sons of Madravati also say?[5] Hearing that Abhimanyu's son was born and dead, the Pāndavas, O thou of Vrishni's race, will regard themselves as cheated by Açwatthāman.[6] Abhimanyu, O Krishna, was the favourite of all the Pāndava brothers, without doubt. Hearing this intelligence, what will those heroes, vanquished by the weapon of Drona's son, say?[7] What grief, O Janarddana, can be greater than this, *viz.*, that Abhimanyu's son should be born and dead?[8] Bowing unto thee with my head, O Krishna, I seek to gratify thee today! Behold, O foremost of men, these two standing here, *viz.*, Prithā and Draupadi![9] When, O Mādhava, the son of Drona sought to destroy the embryos even in the wombs of the ladies of the Pāndavas, at that time, O grinder of foes, thou saidst in wrath unto Drona's son (even these words),[10]—O wretch of a Brāhmana, O vilest of men, I shall disappoint thy wish! I shall revive the son of Kiritin's son![11]—Hearing these words of thine and well-knowing thy puissance, I seek to gratify thee, O irresistible hero! Let the son of Abhimanyu be revived![12] If having pledged thyself previously thou dost not accomplish thy auspicous vow, do thou then know for certain, O chief of the Vrishni race, that I shall cast off my life![13] If, O hero, this son of Abhimanyu doth not revive when thou, O irresistible one, art alive and near, of what other use wilt thou be to me?[14] Do thou, therefore, O irresistible one, revive this son of Abhimanyu,—this child that is possessed of eyes similar to his,—even as a rain-charged cloud revives the lifeless crops (on a field)![15] Thou, O Keçava, art righteous-souled, truthful, and of prowess incapable of being baffled. It behooveth thee, O chastiser of foes, to make thy words truthful![16] If only thou wishest it, thou canst revive the three worlds (of being) if dead! What need I say, therefore, of this darling child, born but dead, of thy sister's son?[17] I know thy puissance, O Krishna! Therefore, do I solicit thee! Do thou show this great favour

to the sons of Pāndu![18] It behooveth thee, O mighty-armed one, to show compassion to this Uttarā or to me, thinking that I am thy sister or even a mother that hath lost her son, and one that hath thrown herself upon thy protection!'"[19]

Section LXVIII.

Vaiçampāyana said,—"Thus addressed, O king, (by his sister and others), the slayer of Keçin, exceedingly afflicted by grief, answered,—'So be it!'—These words were uttered with sufficient loudness and they gladdened all the inmates of the inner apartments of the palace.[1] The puissant Krishna, that foremost of men, by uttering these words, gladdened all the people assembled there, like one pouring cold water on a person afflicted with sweat.[2] He then quickly entered the lying-in room in which thy sire was born. It was duly sanctified, O chief of men, with many garlands of white flowers;[3] with many well-filled water pots arranged on every side; with char-coal, soaked in ghee, of Tinduka wood, and mustard seeds, O thou of mighty-arms;[4] with shining weapons properly arrayed, and several fires on every side. And it was peopled by many agreeable and aged dames summoned for waiting (upon thy grand-mother).[5] It was also surrounded by many well-skilled and clever physicians, O thou of great intelligence! Endued with great energy, he also saw there all articles that are destructive of Rākshasas, duly placed by persons conversant with the subject. Beholding the lying-in room in which thy sire was born thus equipt, Hrishikeça became very glad and said,—'Excellent, Excellent!'[6-7] When he of Vrishni's race said so and presented such a cheerful countenance, Draupadi, repairing thither with great speed, addressed the daughter of Virāta, saying,[8]—'O blessed lady, here comes to thee thy father-in-law, the slayer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one!'[9]—Virāta's daughter, checking her tears, said these words in a voice suffocated with grief. Covering herself properly, the princess waited for Krishna like the deities reverentially waiting for him.[10] The helpless lady, with heart agitated by grief, beholding Govinda coming, in-

dulged in these lamentations:[11]—O lotus-eyed one, behold us two deprived of our child! O Janārddana, both Abhimanyu and myself have been equally slain![12] O thou of Vrishni's race, O slayer of Madhu, I seek to gratify thee by bending my head, O hero, unto thee! Do thou revive this child of mine that has been consumed by the weapon of Drona's son!'[13] If king Yudhishthira the just, or Bhimasena, or thyself, O lotus-eyed one, had, on that occasion, said,[14]—Let the blade of grass (inspired by Açwathāman into a Brahma-weapon) destroy the unconscious mother,—O puissant one, then I would have been destroyed and this (sad occurrence) would not have happened.[15] Alas, what benefit has been reaped by Drona's son by accomplishing this cruel deed, *viz.*, the destruction of the child in the womb by his Brahma-weapon![16] That selfsame mother now seeks to gratify thee, O slayer of foes, by bending her head! Surely, O Govinda, I shall cast off my life-breaths if this child does not revive![17] In him, O righteous one, were placed many expectations by me! Alas, when these have been frustrated by Drona's son, what need have I, O Keçava, to bear the burden of life?[18] The hope, O Krishna, was cherished by me that with my child on my lap, O Janārddana, I would salute thee with reverence. Alas, O Keçava, that hope has been destroyed![19] O foremost of all beings, at the death of this heir of Abhimanyu of restless eyes, all the hopes in my breast have been destroyed![20] Abhimanyu of restless eyes, O slayer of Madhu, was exceedingly dear to thee! Behold this child of his slain by the Brahma-weapon![21] This child is very ungrateful and very heartless, like his sire, for, behold, disregarding the prosperity and affluence of the Pāndavas, he has gone to Yama's abode![22] I had, before this, vowed, O Keçava, that if Abhimanyu fell on the field of battle, O hero, I would follow him without any loss of time.[23] I did not, however, keep my vow, cruel that I am and fond of life! If I repair to him now, what, indeed, will Phālguna's son say?' "[24]

Section LXIX.

Vaiçampāyana said,—"The helpless Uttarā, desirous of getting back her child, having indulged in these piteous lamentations, fell down in affliction on the earth like a demented creature.[1] Beholding the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the (other) Bharata ladies, deeply afflicted, began to weep aloud.[2] Resounding with the voice of lamentation, the palace of the Pāndavas, O king, was soon converted into a mansion of sorrow where nobody could remain.[3] Exceedingly afflicted by grief on account of her son, Virāta's daughter, O king, seemed to be struck down for sometime by sorrow and cheerlessness.[4] Regaining consciousness, O chief of Bharata's race, Uttarā took up her child on her lap and said these words:[5]—Thou art the child of one who was conversant with every duty. Art thou not conscious then of the sin thou committest, since thou dost not salute this foremost one of the Vrishni's race?[6] O son, repairing to thy sire tell him these words of mine, *viz.*,—It is difficult for living creatures to die before their time comes,[7] since though reft of thee, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything possessed of value![8] —O mighty-armed one, with the permission of king Yudhishthira the just I shall swallow some virulent poison or cast myself on the blazing fire![9] O sire, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not yet break into a thousand pieces![10] Rise, O son, and behold this thy afflicted great-grand-mother! She is deeply afflicted with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow![11] Behold the reverend princess of Pānchāla, and the helpless princess of the Sāttata race! Behold myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter.[12] Rise, O child, and behold the face of this lord of the worlds, that is endued with great wisdom, and possessed of eyes like lotus-petals and resembling thy sire of restless glances.'[13]

Beholding Uttarā, who indulged in these lamentations, fallen on the earth, all those ladies, raising her, caused her to sit up.[14] Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in reverence and touched the earth with her head for saluting Keçava of eyes like the petals of the lotus.[15] That foremost of beings, hearing those heart-rending lamentations of hers, touched water and withdrew the (force of the) Brahma-weapon.*[16] That hero of unfading glory, belonging to the race of the Daçārhas, promised to give the child his life. Then he of pure soul, said these words in the hearing of the whole universe,[17]—'O Uttarā, I never utter an untruth! My words will prove true. I shall revive this child in the presence of all creatures![18] Never before have I uttered an untruth even in jest. Never have I turned back from battle. (By the merit of those acts) let this child revive![19] As righteousness is dear to me, as Brāhmanas are especially dear to me, (by the merit of that disposition of mine) let Abhimanyu's son, who is born dead, revive![20] Never hath a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth![21] As truth and righteousness are always established in me, let this dead child of Abhimanyu revive (by the merit of these)![22] As Kansa and Keçi have been righteously slain by me, let this child revive today by that truth!'[23] After these words were uttered by Vāsudeva, that child, O foremost one of Bharata's race, became animate and began gradually to move, O monarch!"[24]

SECTION LXX.

Vaiçampāyana said,—"When the Brahma-weapon was withdrawn by Krishna, at that time, the lying-in room was illumined by thy father with his energy.[1] All the Rākshasas (that had come there) were forced to leave the room and many

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* Before performing any rite or act of a grave nature, Hindus are required to touch water or perform what is called the 'āchamana. A little quantity of water is taken on the palm of the right hand, and with it are touched the lips, the nostrils, the ears, and the eyes.—T.

of them met with destruction. In the welkin a voice was heard, saying,—Excellent, O Keçava, Excellent![2]—The blazing Brahma-weapon then returned to the Grandsire (of all the worlds). Thy sire got back his life-breaths, O king![3] The child began to move according to his energy and might. The Bharata ladies became all filled with joy.[4] At the command of Govinda, the Brāhmanas were made to utter benedictions. All the ladies, filled with joy, praised Janārddana.[5] Indeed, the wives of those Bharata lions, *viz.*, Kunti and Drupada's daughter and Subhadrā and Uttarā, and the wives of other lions among men, like (ship-wrecked) persons who have reached the shore after having obtained a boat, became exceedingly glad.[6] Then wrestlers and actors and astrologers and those who enquire after the slumbers (of princes),[7] and bands of bards and eulogists all uttered the praises of Janārddana, while uttering benedictions fraught with the praises of the Kuru race, O chief of the Bharatas![8] Uttarā, rising up at the proper time, with a delighted heart and bearing her child in her arms, reverentially saluted the delighter of the Yadus.[9] Rejoicing greatly, Krishna made gifts unto the child of many valuable gems. The other chiefs of the Vrishni race, did the same. Then the puissant Janārddana, firmly adhering to truth, bestowed a name on the infant who was thy sire, O monarch.—'Since this child of Abhimanyu has been born at a time when this race has become nearly extinct,[10-11] let his name be Parikshit!' Even this is what he said. Then thy father, O king, began to grow,[12] and gladden all the people, O Bhārata! When thy father was a month old, O hero,[13] the Pāndavas came back to their capital, bringing with them a profusion of wealth. Hearing that the Pāndavas were near, those foremost ones of the Vrishni race went out.[14] The citizens decked the city called after the elephant with garlands of flowers in profusion, with beautiful pennons and standards of diverse kinds.[15] The citizens also, O king, adorned their respective mansions. Desirous of doing what was beneficial to the sons of Pāndu, Vidura ordered diverse kinds of worship to be offered to the deities established in their respective temples. The principal streets of the city were adorned with

flowers.[16-17] Indeed, the city was filled with the hum of thousands of voices which resembled the softened roar of distant ocean waves. With dancers all engaged in their vocation, and with the voice of singers,[18] the (Kuru) city then resembled the mansion of Vaiçravana himself.* Bards and eulogists, O king, accompanied by beautiful women,[19] were seen to adorn diverse retired spots in the city. The pennons were caused by the wind to float gaily on every part of the city,[20] as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the entire kingdom as an indication of the success of the enterprise for bringing a profusion of gems and other valuables."†[21]

Section LXXI.

Vaiçampāyana said,—"Hearing that the Pāndavas were near, that crusher of foes, *viz.*, Vāsudeva, accompanied by his ministers, went out for seeing them.[1] The Pāndavas then, uniting with the Vrishnis according to the usual formalities, together entered, O king, the city named after the elephant.[2] With the hum of voices and the clatter of cars of that mighty host, the Earth and the welkin, and the firmament itself, became as it were entirely filled.[3] The Pāndavas, with rejoicing hearts, accompanied by their officers and friends, entered the capital, placing that treasure in their van.[4] Repairing, agreeably to custom, to king Dhritarāshtra first, they worshipped his feet, announcing their respective names.[5] Those foremost ones of Bharata's race, O chief of kings, then paid their respectful salutations to Gāndhāri the daughter of Suvala, and to Kunti.[6] They next worshipped (their uncle) Vidura and met Yuyutsu, the son of Dhritarāshtra by his Vaiçyā wife. Those heroes were then worshipped by others and they blazed forth in

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* The abode of Vaiçravana is called Alakā. Vaiçravana is, of course, Kuvera, the lord of treasures, friend of Mahādeva, and chief of the Yakshas.—T.

† The last line is slightly expanded.—T.

beauty, O king![7] After this, O Bhārata, those heroes heard the tidings of that highly wonderful and marvellous and gladsome birth of thy father.[8] Hearing of that feat of Vāsudeva of great intelligence, they all worshipped Krishna, the delighter of Devaki, who was every way worthy of worship.[9] Then, after a few days, Vyāsa, the son of Satyavati, endued with great energy, came to the city named after the elephant.[10] The perpetuaters of Kuru's race worshipped the great Rishi according to the usual custom. Indeed, those heroes, with those foremost princes of the Vrishni and the Andhaka races, paid the sage their adorations.[11] After having conversed on various subjects, Dharma's son Yudhishthira addressed Vyāsa and said,[12]—This treasure, O holy one, which has been brought through thy grace I wish to devote to that great sacrifice known by the name of the horse-sacrifice.[13] O best of ascetics, I desire to have thy permission. We are all, O Rishi, at thy disposal, and at that of the high-souled Krishna!'[14]

"Vyāsa said,—'I give thee permission, O king! Do what should be done after this! Do thou worship the deities duly by performing the horse sacrifice with profuse gifts.[15] The Horse-sacrifice, O king, is a cleanser of all sins. Without doubt, having worshipped the deities by that sacrifice thou wilt surely be cleansed of all sins!' "[16]

Vaiçampāyana continued,—"Thus addressed, the Kuru king Yudhishthira of righteous soul then set his heart, O monarch, on making the necessary preparations for the Horse-sacrifice.[17] Having represented all this unto the Island-born Krishna, the king endued with great eloquence, approached Vāsudeva and said,[18]—O foremost of all beings, the goddess Devaki has, through thee, come to be regarded as the most fortunate of mothers! O thou of unfading glory, do thou accomplish that which I shall now tell thee, O mighty-armed one![19] O delighter of the Kurus, the diverse enjoyments we enjoy have all been acquired through thy puissance. The whole Earth has been subjugated by thee with the aid of thy prowess and intelligence.[20] Do thou, therefore, cause thyself to undergo the rites of initiation. Thou art our highest preceptor and master. If thou performest the sacrifice, O thou

of the Daçārha race, I shall be cleansed from every sin.[21] Thou art Sacrifice! Thou art the Indestructible! Thou art this All! Thou art Righteousness! Thou art Prajāpati! Thou art the goal of all creatures! Even this is my certain conclusion!'[22]

"Vāsudeva said,—'O mighty-armed one, it becomes thee to say so, O chastiser of foes! Thou art the goal of all creatures. Even this is my certain conclusion![23] Amongst the heroes of the Kuru race, in consequence of thy righteousness thou shinest today in great glory! They have all been cast into the shade, O king, by thee! Thou art our king, and thou art our senior![24] With my approval freely granted, do thou adore the deities in the sacrifice suggested! Do thou, O Bhārata, appoint us to whatever tasks thou likest! Truly, do I pledge myself that I shall accomplish all, O sinless one, that thou mayst bid me accomplish.[25] Bhimasena and Arjuna and the two sons of Madravati will be sacrificing when thou, O king, sacrificest!*' "[26]

Section LXXII.

Vaiçampāyana said,—"Thus addressed by Krishna, Yudhishthira, the son of Dharma, endued with great intelligence, saluted Vyāsa and said these words:[1]—'Do thou cause me to be initiated when the proper hour, as thou truly knowest, comes for that rite. This my sacrifice is entirely dependent on thee!'[2]

"Vyāsa said,—'Myself, O son of Kunti, and Paila and Yājnavalkya, shall, without doubt, achieve every rite at the proper time.[3] The rite of initiating thee will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready.[4] Let Sutas well-versed in the science of horses, and let Brāhmanas also possessed of the same lore, select, after examination, a worthy horse in order that thy sacrifice may

* The sense is this: thou art the eldest brother of the Pāndavas; if thou sacrificest, thy brothers also will come to be regarded as sacrificing with thee.—T.

be completed.[5] Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, displaying thy blazing glory, O king!' "[6]

Vaiçampāyana continued,—"Thus addressed (by the Rishi), Yudhishthira, the son of Pāndu, that lord of Earth, answered, —'So be it!'—and then, O monarch, he accomplished all that that utterer of Brahma had directed.[7] All the articles necessary for the sacrifice, O king, were duly procured.[8] The royal son of Dharma, possessed of immeasurable soul, having procured all the necessaries, informed the Island-born Krishna of it.[9] Then Vyāsa of great energy said unto the royal son of Dharma,—'As regards ourselves, we are all prepared to initiate thee in view of the sacrifice![10] Let the *Sphya* and the *Kurcha* and all the other articles that, O thou of Kuru's race, may be needed for thy sacrifice, be made of gold!*[11] Let the horse also be loosened today, for roaming on the Earth, agreeably to the ordinances of the scriptures. Let the animal, duly protected, wander over the Earth!'[12]

"Yudhishthira said,—'Let arrangements be made by thee, O regenerate one, about loosening this horse for enabling it to wander over the Earth at its will![13] It behooveth thee, O ascetic, to say who will protect this steed while roaming over the Earth freely according to its will.' "[14]

Vaiçampāyana continued,—"Thus addressed (by king Yudhishthira), O monarch, the Island-born Krishna said,—He who is born after Bhimasena, who is the foremost of all bowmen,[15] who is called Jishnu, who is endued with great patience and capable of overcoming all resistance,—he will protect the horse! That destroyer of the Nivātakavachas is competent to conquer the whole Earth.[16] In him are all celestial weapons. His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. Even he will follow this horse.[17] He is well versed in both Religion and Wealth. He is a master of all the sciences. O foremost of kings, he will agreeably to the scriptures, cause the steed to roam and graze

* 'Sphya' was a wooden sword or scimitar, used for slaying the sacrificial animal. 'Kurcha' is a handful of Kuça grass. All these things are directed by Vyāsa to be made of pure gold.—T.

at its will.[18] This mighty-armed prince, of dark complexion, is endued with eyes resembling the petals of the lotus. That hero, the father of Abhimanyu, will protect the steed.[19] Bhimasena also is endued with great energy. That son of Kunti is possessed of immeasurable might. He is competent to protect the kingdom, aided by Nakula, O monarch![20] Possessed of great intelligence and fame, Sahadeva will, O thou of Kuru's race, duly attend to all the relatives that have been invited to thy capital.'[21] Thus addressed by the Rishi, that perpetuater of Kuru's race, *viz.*, Yudhishthira, accomplished every injunction duly and appointed Phālguna to attend to the horse.[22]

"Yudhishthira said,—'Come, O Arjuna, let the horse, O hero, be protected by thee! Thou alone art competent to protect it, and none else![23] Those kings, O mighty-armed hero, who will come forward to encounter thee, try, O sinless one, to avoid battles with them to the best of thy power![24] Thou shouldst also invite them all to this sacrifice of mine. Indeed, O mighty-armed one, go forth but try to establish friendly relations with them!' "[25]

Vaiçampāyana continued,—"The righteous-souled king Yudhishthira, having said so unto his brother Savyasāchin, commanded Bhima and Nakula to protect the city.[26] With the permission of king Dhritarāshtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests."[27]

Section LXXIII.

Vaiçampāyana said,—"When the hour for initiation came, all those great Ritwijas duly initiated the king in view of the horse sacrifice.[1] Having finished the rites of binding the sacrificial animals, the son of Pāndu, *viz.*, king Yudhishthira the just, endued with great energy, the initiation being over, shone with great splendour along with those Ritwijas.[2] The horse that was brought for the horse-sacrifice was let loose, agreeably to the injunctions of the scriptures, by that utterer of Brahma, *viz.*, Vyāsa himself of immeasurable energy.[3] Then king Yudhishthira the just, O monarch, after his initiation, adorned

with a garland of gold around his neck, shone in beauty like a blazing fire.[4] Having a black deer skin for his upper garment, bearing a staff in hand, and wearing a cloth of red silk, the son of Dharma, possessed of great splendour, shone like a second Prajāpati seated on the sacrificial altar.[5] All his Ritwijas also, O king, were clad in similar robes. Arjuna also shone like a blazing fire.[6] Dhananjaya, unto whose car were yoked white steeds, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira.[7] Repeatedly drawing his bow, named Gāndiva, O king, and casing his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse, O ruler of men, with a cheerful heart.[8] All Hastināpore, O king, with the very children, came out at that spot from desire of beholding Dhananjaya, that foremost of the Kurus, on the eve of his journey.[9] So thick was the crowd of spectators that came to behold the horse and the prince who was to follow it, that in consequence of the pressure of bodies, it seemed a fire was created.[10] Loud was the noise that arose from that crowd of men who assembled together for beholding Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire welkin.[11] And they said,—'There goes the son of Kunti, and there that horse of blazing beauty ! Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow !'[12]—Even these were the words which Jishnu of noble intelligence heard. The citizens also blessed him, saying,—'Let blessings be thine ! Go thou safely and come back, O Bhārata !'[13] Others, O chief of men, uttered these words: —So great is the press that we do not see Arjuna. His bow, however, is visible to us.[14] Even that is the celebrated bow Gāndiva of terrible twang ! Blessed be thou. Let all dangers fly from thy path ! Let fear nowhere inspire thee !'[15] When he returns we shall behold him, for it is certain that he will come back !' The high-souled Arjuna repeatedly heard these and similar other sweet words of men and women, O chief of the Bharatas. A disciple of Yājnavalkya, who was well-versed in all sacrificial rites, and who was a complete master of the Vedas, proceeded with Pārtha for performing auspicious rites in favour

of the hero. Many Brāhmanas also, O king, all well-conversant with the Vedas,[16-18] and many Kshatriyas too, followed the high-souled hero, at the command, O monarch, of Yudhishthira the just.[19] The horse then roamed, O foremost of men, wherever he liked over the Earth already conquered by Pāndavas with the energy of their weapons.[20] In course of the horse's wanderings, O king, many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to thee.[21] The horse, O king, roamed over the whole Earth. Know, O monarch, that from the north it turned towards the East.[22] Grinding the kingdoms of many monarchs that excellent horse wandered. And it was followed slowly by the great car-warrior Arjuna of white steeds.[23] Countless, O monarch, was the fate of Kshatriyas,—of kings in myriads—who faught with Arjuna on that occasion, for having lost their kinsmen on the field of Kurukshetra.[24] Innumerable Kirātas also, O king, and Yavanas, all excellent bowmen, and diverse tribes of Mlechcchas too, who had been discomfited before (by the Pāndavas on the field of Kurukshetra),[25] and many Aryan kings, possessed of soldiers and animals endued with great alacrity, and all irresistible in fight, encountered the son of Pāndu in battle.[26] Thus occurred innumerable battles in diverse countries, O monarch, between Arjuna and the rulers of diverse realms who came to encounter him.[27] I shall, O sinless king, narrate to thee those battles only which raged with great fury and which were the principal ones among all he fought."[28]

Section LXXIV.

Vaiçampāyana said,—"A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pāndavas had incurred before and all of whom were well-known as mighty car-warriors.[1] Having learnt that that foremost of steeds, which was intended for the sacrifice, had come to their realm, those heroes, casing themselves in mail, surrounded Arjuna.[2] Maunted on

their cars, drawn by excellent and well-decked horses, and with quivers on their backs, they surrounded that horse, O king, and endeavoured to capture it.[3] The diadem-decked Arjuna, reflecting on that endeavour of theirs, forbade those heroes, with conciliatory speeches, O chastiser of foes.[4] Disregarding Arjuna's message, they assailed him with their shafts. The diadem-decked Arjuna resisted those warriors who were under the sway of darkness and passion.[5] Jishnu, addressed them smilingly and said,—'Desist, ye unrighteous ones! Life is a benefit (that should not be thrown away)!'[6] At the time of his setting out, he had been earnestly ordered by king Yudhishthira the just not to slay those Kshatriyas whose kinsmen had been slain before on the field of Kurukshetra.[7] Recollecting these commands of king Yudhishthira the just who was endued with great intelligence, Arjuna asked the Trigartas to forbear. But they disregarded Arjuna's injunction.[8] Then Arjuna vanquished Suryavarman, the king of the Trigartas, in battle, by shooting countless shafts at him and laughed in scorn.[9] The Trigarta warriors, however, filling the ten points with the clatter of their cars and car-wheels, rushed towards Dhananjaya.[10] Then Suryavarman, displaying his great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O monarch![11] The other great bowmen who followed the king and who were all desirous of compassing the destruction of Dhananjaya, shot showers of arrows on him.[12] With countless shafts shot from his own bowstring, the son of Pāndu, O king, cut off those clouds of arrows upon which they fell down.[13] Endued with great energy, Ketuvarman, the younger brother of Suryavarman, and possessed of youthful vigour, fought, for the sake of his brother, against Pāndu's son possessed of great fame.[14] Beholding Ketuvarman approaching towards him for battle, Vibhatsu, that slayer of hostile heroes, slew him with many sharp-pointed arrows.[15] Upon Ketuvarmana's fall, the mighty car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him.[16] Beholding that lightness of hand displayed by the youth Dhritavarman, Gudākeça of mighty energy and great prowess became highly gratified with

him.[17] The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bowstring aiming at him. He only saw showers of arrows in the air.[18] For a brief space of time, Arjuna gladdened his enemy and mentally admired his heroism and skill.[19] The Kuru hero, smiling the while, fought with that youth who resembled an angry snake. The mighty-armed Dhananjaya, glad as he was in beholding the valour of Dhritavarman, did not take his life.[20] While, however, Pārtha of immeasurable energy fought mildly with him without wishing to take his life, Dhritavarman shot a blazing arrow at him.[21] Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gāndiva fell down on the Earth from his relaxed grasp.[22] The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bhārata, that of the bow of Indra (that is seen in the welkin after a shower).[23] When that great and celestial bow fell down, O monarch, Dhritavarman laughed loudly in battle.[24] At this, Jishnu, excited with rage, wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows.[25] Then a loud and confused noise arose, filling the welkin and touching the very heavens as it were, from diverse creatures who applauded that feat of Dhananjaya.[26] Beholding Jishnu inflamed with rage and looking like Yama himself as he appears at the end of the Yuga, the Trigarta warriors hastily surrounded him,[27] rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his foes, Arjuna became more angry than before.[28] He then quickly despatched eight and ten of their foremost warriors with many shafts of hard iron that resembled the arrows of the great Indra himself.[29] The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, with great speed, shot many shafts at them that resembled wrathful snakes of virulent poison, and laughed aloud.[30] The mighty car-warriors of the Trigartas, with dispirited hearts, fled in all directions, exceedingly afflicted by Dhananjaya with his arrows.[31] They then addressed that tiger among men, that slayer of the Samsaptaka host (on the field of Kurukshetra), saying,—'We are your slaves! We yield to

thee !*[32] Do thou command us, O Pārtha ! Lo, we wait here as the most docile of thy servants !—O delighter of the Kurus, we shall execute all thy commands !'[33] Hearing these words expressive of their submission, Dhananjaya said unto them,—'Do ye, O kings, save your lives, and accept my dominion'"[34]

Section LXXV.

Vaiçampāyana said,—"That foremost of steeds then proceeded to the realm of Prāgjyotisha and began to wander there. At this, Bhagadatta's son, who was exceedingly valourous in battle, came out (for encountering Arjuna).[1] King Vajradatta, O chief of the Bharatas, finding the (sacrificial) steed arrived within his realm, fought (for detaining it).[2] The royal son of Bhagadatta, issuing out of his city, afflicted the steed that was coming (and seizing it), marched back towards his own place.[3] Marking this, the mighty-armed chief of the Kuru race, speedily stretched his Gāndiva, and suddenly rushed towards his foe.[4] Stupefied by the shafts sped from Gāndiva, the heroic son of Bhagadatta, letting off loose the steed, fled from Pārtha.†[5] Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out.[6] That mighty car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak-tails.[7] Impelled by childishness and folly, he challenged Pārtha, the mighty car-warrior of the Pāndavas, famed for terrible deeds in battle, to an encounter with him.[8] The enraged prince then urged towards Arjuna that elephant of his, which resembled a veritable mountain, and from whose temples and mouth issued streams of juice indicative of excitement.[9] Indeed, that

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* It will be remembered that the Samsaptaka host which had engaged Arjuna for several days on the field of Kurukshetra, all consisted of Trigarta warriors led by their king Suçarman. 'Samsaptaka' means 'sworn.' Those soldiers who took the oath that they would either conpuer or die, were called by that name.—T.

† The reading in every edition seems to be vicious. For obvious reasons, I read 'Pārthādupadravat' instead of 'Pārthamupadravat.'—T.

elephant showered its secretions like a mighty mass of clouds pouring rain. Capable of resisting hostile feats of its own species, it had been equipped agreeably to the ordinances of the treatises (on war-elephants). Irresistible in battle, it had become so infuriate as to be beyond control.[10] Urged on by the prince with the iron-hook, that mighty elephant then seemed (as it advanced) as if it would cut through the welkin (like a flying hill).[11] Beholding it advance towards him, O king, Dhananjaya, filled with rage and standing on the earth, O Bhārata, encountered the prince on its back.[12] Filled with wrath, Vajradatta quickly shed at Arjuna a number of broad-headed shafts endued with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts.[13] Arjuna, however, with shafts sped from Gāndiva, cut off those arrows, some into two and some into three pieces. He cut them off in the welkin itself with those shafts of his coursing through the welkin.[14] The son of Bhagadatta, beholding his broad-headed shafts thus cut off, quickly sped at Arjuna a number of other arrows in a continuous line.[15] Filled with rage at this, Arjuna, more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipt with golden wings.[16] Vajradatta of mighty energy, struck with great force and pierced with those arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not desert him.[17] Mounting on his prince of elephants again in the midst of that battle, the son of Bhagadatta, desirous of victory, very coolly sped a number of shafts at Arjuna.[18] Filled with wrath, Jishnu then sped at the prince a number of arrows that looked like blazing flames of fire and that seemed to be so many snakes of virulent poison.[19] Pierced therewith, the mighty elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rillets of water coloured with red chalk."[20]

Section LXXVI.

Vaiçampāyana said,—"Thus waged that battle, O chief of the Bharatas, for three days between Arjuna and that prince

like the encounter between him of a hundred sacrifices and Vritra.[1] On the fourth day, Vajradatta of great might laughed loudly and, addressing Arjuna, said these words:[2]—'Wait, wait, O Arjuna! Thou shalt not escape me with life! Slaying thee I shall duly discharge the water-rite of my sire![3] My aged sire, Bhagadatta, who was the friend of thy sire, was slain by thee in consequence of his weight of years. Do thou, however, fight me that am but a boy!'*[4] Having said these words, O thou of Kuru's race, king Vajradatta, filled with rage, urged his elephant towards the son of Pāndu.[5] Urged on by Vajradatta of great intelligence, that prince of elephants, as if desirous of cutting through the welkin, rushed towards Dhananjaya.[6] That prince of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its downpour.[7] Indeed, urged on by the king, the elephant, repeatedly roaring like a cloud, rushed towards Phālguna, with that deep noise emitted from its mouth.[8] Verily, urged on by Vajradatta, that prince of elephants quickly moved towards the mighty car-warrior of the Kurus, with the tread of one that seemed to dance in excitement.[9] Beholding that beast of Vajradatta advance towards him, that slayer of foes, *viz.*, the mighty Dhananjaya, relying on Gāndiva, stood his ground without shaking with fear.[10] Recollecting what an obstacle Vajradatta was proving to the accomplishment of his task, and remembering the old enmity of the house (of Prāgjyotisha towards the Pāndavas), the son of Pāndu became exceedingly inflamed with wrath against the king.[11] Filled with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea.[12] That prince of elephants possessed of beauty (of form), thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect.[13] Seeing his elephant impeded in its course, the royal son of Bhagadatta, deprived of sense by rage, shot many whetted arrows at Arjuna.[14] The mighty-armed Arjuna baffled all

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* Bhagadatta was the friend of Indra, the father of Arjuna.—T.

those arrows with many foe-slaying shafts of his. The feat seemed to be exceedingly wonderful.[15] Once more the king of the Prāgjyotishas, inflamed with ire, forcibly urged his elephant, which resembled a mountain, at Arjuna.[16] Beholding the beast once more advancing towards him, Arjuna shot with great strength a shaft at it that resembled a veritable flame of fire.[17] Struck deeply in the very vitals, O king, by the son of Pāndu, the beast suddenly fell down on the Earth like a mountain summit loosened by a thunder-bolt.[18] Struck with Dhananjaya's shaft, the elephant, as it lay on the Earth, looked like a huge mountain cliff lying on the ground, loosened by the bolt of Indra.[19] When the elephant of Vajradatta was prostrated on the ground, the son of Pāndu, addressing the king who had fallen down with his beast, said,—'Do not fear![20] Indeed, Yudhishthira of mighty energy said unto me while commissioning me for this task even these words, *viz.*, Thou shouldst not, O Dhananjaya, slay those kings (who may encounter thee in battle)![21] O tiger among men, thou shouldst regard thy task as accomplished if only thou disablest those hostile kings! Thou shouldst not also, O Dhananjaya, slay the warriors of those kings who may come forth to fight thee![22] With all their kinsmen and friends. They should be requested to come to the horse-sacrifice of Yudhishthira![23]—Having heard these commands of my brother, I shall not slay thee, O king! Rise up; let no fear be thine; return to thy city safe and sound, O lord of Earth![24] When the day of full moon in the month of Chaitra comes, thou shalt, O great king, repair to that sacrifice of king Yudhishthira the just, for it takes place on that day!'[25] Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pāndu, said,—'So be it!' "[26]

SECTION LXXVII.

Vaiçampāyana said,—"There occurred a great battle between the diadem-decked Arjuna and the hundreds of Saindhavas who still lived after the slaughter of their clan (on the field of Kurukshetra).[1] Hearing that he of white steeds had entered their territories, those Kshetriyas came out against

him, unable to bear that foremost one of Pāndu's race.[2] Those warriors who were as terrible as virulent poison, finding the horse within their dominion, seized it without being inspired with any fear of Pārtha who was the younger brother of Bhimasena.[3] Advancing against Vibhatsu who waited on foot, armed with his bow, upon the sacrificial steed, they assailed him from a near point.[4] Defeated in battle before, those Kshatriyas of mighty energy, impelled by the desire of victory, surrounded that foremost of men.[5] Proclaiming their names and families and their diverse feats, they showered their arrows on Pārtha.[6] Pouring showers of arrows of such fierce energy as were capable of impeding the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of vanquishing him in battle.[7] Themselves seated on cars, they fought Arjuna of fierce feats who was on foot.[8] From every side they began to strike that hero, that slayer of the Nivātakavachas, that destroyer of the Samsaptakas, that killer of the king of the Sindhus[9] Surrounding him on everyside as within a cage by means of a thousand cars and ten thousand hor e, those brave warriors expressed their exultation.[10] Recollecting the slaughter by Dhananjaya of Jayadratha in battle O thou of Kuru's race,[11] they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Overwhelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud.[12] That foremost son of Pāndu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bhārata![13] Seeing the son of Kunti thus afflicted with shafts, cries of oh and alas were uttered by the three worlds and the Sun himself became shorn of his splendour.[14] Then, O king, a terrible wind began to blow, and Rāhu swallowed up both the Sun and the Moon at the same time.[15] Many meteors struck the solar disc and then shot in different directions. The prince of mountains, *viz.*, Kailāsa, began to tremble.[16] The seven (celestial) Rishis, as also the other Rishis of Heaven, penetrated with fear, and afflicted with grief and sorrow, breathed hot sighs.[17] Piercing through the welkin, those meteors fell on the lunar disc as well. All the points of the compass became filled with smoke

and assumed a strange aspect.[18] Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the welkin and poured flesh and bloods on the Earth.[19] Even such was the aspect which all nature assumed when that hero was overwhelmed with showers of shafts. Indeed, when Phālguna, that foremost one among the Bharatas, was thus afflicted, those marvels were seen.[20] Overwhelmed by that dense cloud of arrows, Arjuna became stupefied. His bow, Gāndiva, fell down from his relaxed grip and his leathern fence also slipped down.[21] When Dhananjaya became stupefied, the Saindhava warriors once more shot at that senseless warrior, without loss of time, innumerable other shafts.[22] Understanding that the son of Prithā was deprived of consciousness, the deities, with hearts penetrated by fear, began to seek his welfare by uttering diverse benedictions.[23] Then the celestial Rishis, the seven Rishis, and the regenerate Rishis, became engaged in silent recitations from desire of giving victory to Prithā's son of great intelligence.[24] When at last the energy of Pārtha blazed forth through those acts of the denizens of Heaven, that hero, who was conversant with celestial weapons of high efficacy, stood immovable like a hill.[25] The delighter of the Kurus then drew his celestial bow. And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some mighty machine.[26] Like Purandara pouring rain, the puissant Arjuna then, with that bow of his, poured incessant showers of shafts on his foes.[27] Pierced by those shafts the Saindhava warriors with their chiefs became invisible like trees when covered with locusts.[28] They were frightened at the very sound of Gāndiva, and afflicted by fear they fled away. In grief of heart they shed tears and uttered loud lamentations.[29] The mighty warrior moved amidst that host of foes with the celerity of a fiery wheel, all the time piercing those warriors with his arrows.[30] Like the great Indra, the wielder of the thunder-bolt, that slayer of foes, *viz.*, Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic (instead of any human agency).[31] The Kaurava hero, piercing the hostile

host with showers of arrows looked resplendent like the autumnal Sun when he disperses the clouds with his powerful rays."[32]

Section LXXVIII.

Vaiçampāyana said,—"The irresistible wielder of Gāndiva, addrest for battle, stood immovable on the field like Himavat himself.[1] The Saindhava warriors, once more rallying, showered in great wrath repeated down-pours of shafts on him.[2] The mighty-armed hero, laughing at his foes, who had once more rallied but who were on the point of death, addressed them in these soft words,[3]—'Do ye fight to the best of your power and do ye endeavour to vanquish me. Do ye, however, accomplish all necessary acts, for a great danger awaits you all![4] See, I fight all of you, baffling your clouds of arrows! Bent as you are on battle, tarry a little. I shall soon quell your pride!'[5] The wielder of Gāndiva, having said these words in wrath, recollected, however, the words, O Bhārata, of his eldest brother.[6] Those words were,—'Thou shouldst not, O child, slay those Kshatriyas who will come against thee for battle! They shou'd, however, be vanquished by thee!' That foremost of men, Phālguna, had been thus addressed by king Yudhishthira the just, of great soul. He, therefore, began to reflect in this strain. 'Even thus was I commissioned by my brother. Warriors advancing against me should not be slain.[7-8] I must act in such a way as not to falsify the words of king Yudhishthira the just!'[9] Having arrived at this conclusion, Phālguna, that foremost of men, then said unto those Saindhavas who were all fierce in battle, these words:[10]—'I say what is for your benefit. Though staying before me, I do not wish to slay you. He amongst you who will say unto me that he has been vanquished by me and that he is mine, will be spared by me.[11] Having heard these words of mine, act towards me in that way which may best conduce to your benefit! By acting in a different way you will place yourselves in a situation of great fear and danger.'[12] Having said these words unto those heroic warriors, the chief of the Kurus began to fight them. Arjuna was inflamed with wrath. His foes, de-

sirous of victory, were equally enraged.[13] The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gāndiva.[14] Dhananjaya, with his own whetted shafts, cut off those arrows of sharp and terrible points, resembling snakes of virulent poision, before they could come up to him.[15] Having cut off those sharp arrows equipt with Kanka-feathers, Arjuna pierced each of the warriors opposed to him with a whetted shaft.[16] The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had slain their king Jayadratha, then hurled at him darts and javelins with great force.[17] The diadem-decked Dhananjaya of great might baffled their intent by cutting off all those weapons before any of them could reach him. At length the son of Pāndu became highly angry.[18] With many straight and broad-headed arrows, he felled the heads of many of those warriors who were rushing at him from desire of victory.[19] Many fled, many rushed at Arjuna; many moved not; all of them, however, uttered such a loud noise (of wrath and grief) that it resembled the roar of the ocean.[20] As they were slain by Pārtha of immeasurable might, they fought him, each according to his strength and prowess.[21] Their animals being all exhausted, Pārtha succeeded in depriving a large number of those warriors of their senses by means of his sharpest shafts in that battle.[22] Then Dusçalā, their queen, the daughter of Dhritarāshtra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and repaired to Arjuna.[23] The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors.[24] The queen, arrived at the presence of Dhananjaya, began to weep in sorrow. The puissant Dhananjaya, seeing her, cast off his bow.[25] Abandoning his bow, Pārtha duly received his sister and enquired of her as to what he could do for her. The queen replied unto him, saying,[26]—O chief of the Bharatas, this child is the son of thy sister's son! He salutes thee, O Pārtha! Look at him, O foremost of men!'[27] Thus addressed by her, Pārtha enquired after his son (Suratha), saying.—'Where is he?'[28] Dusçalā then answered him, saying,—'Burn-

ing with grief on account of the slaughter of his sire, the heroic father of this child died in great affliction of heart. Listen to me as to how he met with his death.[29] 'O Dhananjaya, he had heard before that his sire Jayadratha had been slain by thee, O sinless one! Exceedingly afflicted with grief at this, and hearing of thy arrival here as the follower and protector of the sacrificial horse, he at once fell down and gave up his life-breaths. Verily, deeply afflicted with grief as he was, as soon as he heard of thy arrival, he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to thee, desirous of thy protection.' Having said these words, the daughter of Dhritarāshtra began to lament in deep affliction.[30-33] Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said unto her brother, who was equally cheerless, these words: 'Behold thy sister! Behold the child of thy sister's son![34] O perpetuater of Kuru's race, O thou that art fully conversant with every duty, it behooveth thee to show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha![35] Even as that slayer of hostile heroes, Parikshit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, sprung from Suratha![36] Taking him with me, O chief of men, I have come to thee, desirous of the safety of all the warriors! Do thou listen to these words of mine![37] This child of that wicked foe of thine hath now come to thee, O mighty-armed hero. It behooveth thee, therefore, to show mercy to this infant![38] O chastiser of foes, this infant seeks to gratify thee by bending his head. He solicits thee for peace! O mighty-armed hero, be inclined to make peace![39] O thou that art conversant with every duty, be thou gratified with the child whose friends and kinsmen have all been slain and who himself knows nothing of what has happened! Do not yield to wrath![40] Forgetting his disreputable and cruel grandfather, who offended against thee so highly, it behooveth thee to show thy grace towards this child!'[41] Recollecting queen Gāndhāri and king Dhritarāshtra, Dhananjaya, afflicted with grief, addressed Dusçalā who had said so unto him, and

answered her, censuring Kshatriya practices the while.[43] 'Fie on Duryodhana, that mean wight, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been despatched by me to the abode of Yama!'[43] Having said so, Dhananjaya comforted his sister and became inclined to make peace. Cheerfully he embraced her and then dismissed her, telling her to return to her palace.[44] Dusçalā bade all her warriors disist from that great battle, and worshiping Pārtha, she of beautiful face retraced her steps towards her abode.[45] Having vanquished those heroes, *viz.*, the Saindhavas, thus, Dhananjaya began to follow that steed which roved at its will.[46] The heroic Arjuna duly followed that sacrificial horse even as the divine wielder of Pināka had in days of yore followed the deer through the firmament.*[47] The steed, at its will, wandered through various realms one after another, enhancing the feats of Arjuna.[48] In course of time, O chief of men, the horse, wandering at its pleasure, at last arrived within the dominions of the ruler of Manipura, followed by the son of Pāndu."[49]

SECTION LXXIX.

Vaiçampāyana said,—"The ruler of Manipura, Vabhruvāhana, hearing that his sire Arjuna had arrived within his dominions, went out with humility, with a number of Brāhmanas and some treasure in his van.†[1] Remembering, however, the duties of Kshatriyas, Dhananjaya of great intelligence, seeing the ruler of Manipura arrive in that guise, did not approve of it.[2] The righteous souled Phālguna angrily said,—This conduct of thine is not becoming. Thou hast certainly fallen away from Kshatriya duties.[3] I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, wilt thou not fight me, seeing that I have come within thy dominions?[4] Fie on thee, O thou of foolish understanding,

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* The allusion is to Mahādeva's pursuing sacrifice when the latter fled from him in the form of a deer.—T.

† The Brāhmanas were to receive Arjuna duly and the treasure was intended as a present or offering of respect.—T.

fie on thee that hast fallen away from Kshatriya duties! Fie on thee that would receive me peacefully even though I have come here for battling with thee![5] In thus receiving me peacefully thou actest like a woman. O thou of wretched understanding, if I had come to thee, leaving aside my arms,[6] then would this behaviour of thine have been fit, O worst of men!' Learning that these words were addressed by her husband, the daughter of the Snake-king, *viz.*, Ulupi, unable to talerate it, pierced through the Earth and came up to that spot.* She beheld her son standing there perfectly cheerless and with face hanging down.[7-8] Indeed, the prince was repeatedly rebuked by his sire who was desirous of battle with him, O monarch! The daughter of the snake, with every limb possessed of beauty,[9] *viz.*, Ulupi, said these words consistent with righteousness and duty unto the prince who was conversant with righteousness and duty.—'Know that I am thy mother Ulupi that am the daughter of a snake![10] Do thou accomplish my behest, O son, for thou wouldst then attain to great merit. Fight thy father, this foremost one of Kuru's race, this hero that is irresistible in battle![11] Without doubt, he will then be gratified with thee!' In this way was king Vabhruvāhana incited against his sire by his (step) mother.[12] At last, endued as he was with great energy, he made up his mind, O chief of the Bharatas, to fight Dhananjaya. Putting on his armour of bright gold and his effulgent head-gear,[13] he ascended an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had steeds yoked to it that were endued with the speed of the mind.[14] It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every kind. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the handsome prince Vabhruvāhana proceeded against his sire for battle.[15] Coming upon the sacrificial steed which was protected by Pārtha, the heroic prince caused it to be seized by persons well-versed in horse-lore.[16] Beholding the steed seized,

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* Ulupi was one of the wives of Arjuna. She was, therefore, the step-mother of Vabhruvāhana.—T.

Dhananjaya became filled with joy. Standing on the Earth, that hero began to resist the advance of his son who was on his car.[17] The king afflicted the hero with repeated showers of shafts endued with whetted points and resembling snakes of virulent poison.[18] The battle that took place between sire and son was incomparable. It resembled the encounter between the deities and the Asuras of old. Each was gratified with obtaining the other for an antagonist.[19] Then Vabhruvāhana, laughing, pierced the diadem-decked Arjuna, that foremost of men, in the shoulder with a straight shaft.[20] Equipt with feathers, that shaft penetrated Arjuna's body like a snake penetrating on an anthill. Piercing the son of Kunti through, the shaft, went deep into the Earth.[21] Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed to outward appearance like one deprived of life.[22] That foremost of men, then regaining consciousness, praised his son highly. Possessed of great splendour, the son of Cakra said,[23]—Excellent, Excellent, O mighty-armed one, O son of Chitrāngadā! O son, beholding this feat, so worthy of thee, I am highly gratified with thee![24] I shall now shoot these arrows at thee, O son! Stand for fight (without running away)!' Having said these words, that slayer of foes shot a shower of arrows on the prince.[25] King Vabhruvāhana, however, with his own broad-headed shafts, cut all those arrows which were shot from Gāndiva and which resembled the thunder bolt of Indra in splendour, some in twain and some into three parts.[26] Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Pārtha with some excellent shafts of his.[27] The son of Pāndu, laughing, next slew the king's steeds endued with large size and great speed.[28] Descending from his car, the king, inflamed with rage, fought his sire on foot.[29] Gratified with the prowess of his son, that foremost one of the sons of Prithā, *viz.*, the son of the wielder of the thunder-bolt, began to afflict him greatly.[30] The mighty Vabhruvāhana, thinking that his father was no longer able to face him, again afflicted him with many shafts resembling snakes of virulent poison.[31]

From a spirit of boyishness he then vigorously pierced his father in the breast with a whetted shoft equipt with excellent wings.[32] That shaft, O king, penetrated the body of Pāndu's son and reaching his very vitals caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son,[33] then fell down in a swoon on the Earth, O king! When that hero, that bearer of the burthens of the Kurus, fell down, the son of Chitrāngadā also became deprived of his senses. The latter's swoon was due to his exertions in battle as also to his grief at seeing his sire slain.[34-35] He had been pierced deeply by Arjuna with clouds of arrows. He, therefore, fell down at the van of battle embracing the Earth.[36] Hearing that her husband had been slain and that her son had fallen down on the Earth, Chitrāngadā, in great agitation of mind, repaired to the field of battle.[37] Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the ruler of Manipura saw her slain husband."[38]

Section LXXX.

Vaiçampāyana said,—"That lady of eyes like lotus petals, having indulged in copious lamentations, and burning with grief, at last lost her senses and fell down on the Earth.[1] Regaining consciousness and seeing Ulupi, the daughter of the snake chief, queen Chitrāngadā endued with celestial beauty, said unto her these words:[2]—'Behold, O Ulupi, our ever-victorious husband slain in battle, through thee, by my son of tender years![3] Art thou conversant with the practices of the respectable? Art thou a wife devoted to thy lord? It is through thy deed that thy husband is laid low, slain in battle![4] If Dhananjaya hath offended against thee in every respect, do thou forgive him! I solicit thee, do thou revive that hero![5] O righteous lady, thou art conversant with piety. Thou art, O blessed one, known (for thy virtues) over the three worlds! How is it that having caused thy husband to be slain by thy son thou dost not indulge in grief?[6] O daughter of the snake chief, I do not grieve for my slain son! I grieve for only my

husband who has received this hospitality from his son!'[7] Having said these words unto the queenly Ulupi the daughter of the snake chief, the illustrious Chitrāngadā proceeded to where her husband lay on the Earth and addressing him, said,[8]—'Rise, O dear lord, thou occupiest the foremost place in the affections of the Kuru king (Yudhishthira)! Here is that steed of thine! It has been set free by me![9] Verily, O puissant one, this sacrificial steed of king Yudhishthira the just should be followed by thee! Why then dost thou lies still on the Earth?[10] My life-breaths depend on thee, O delighter of the Kurus! How is it that he who is the giver of other people's life-breaths casts off his own life-breaths today?[11] Behold, O Ulupi, this goodly sight of thy husband lying prostrate on the ground! How is it that thou dost not grieve, having caused him to be slain through thy son whom thou didst excite with thy words?[12] It is fit that this boy should succumb to the power of death and lie thus on the ground beside his own sire! Oh, let Vijaya, let him that is called Gudākeça, let this hero with reddish eyes, come back to life![13] O blessed lady, palygamy is no fault with men. Women only incur fault by taking more than one husband. Do not, therefore, harbour such thoughts (of vengeance)!*[14] This relationship was ordained by the Supreme ordainer himself. It is, besides, an eternal and unchangeable one. Do thou attend to that relationship. Let thy union (with Dhananjaya) be made true![15] If, having slain thy husband through thy son, thou dost not revive him today before my eyes, I shall then cast off my life-breaths![16] Without doubt, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here today in *Prāya* in thy very sight!'[17] Having said so unto the daughter of the snake chief, who was a co-wife with her to Arjuna, the princess Chaitravāhini sat in *Prāya*, O king, restraining speech."†[18]

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* 'Vahubhāryyatā,' meaning polygamy in the first line, should, as the noun of reference for 'Eshah' be taken as 'vahunām bhāryyatā,' *i., e.,* palyandry, in the second line.—T.

† To sit in *Prāya* is to remain seated in a particular spot, abstaining from food and drink, with a view to cast off one's life-breaths.—T.

Vaiçampāyana continued,—"Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband, sat there, sighing heavily and wishing also the restoration of her son to life.[19] King Vabhruvāhana then, regaining consciousness, saw his mother seated in that guise on the field of battle. Addressing her he said,[20]—'What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the bare ground beside her heroic husband stretched thereon?[21] Alas, this slayer of all foes, this foremost of all wielders of weapons, hath been slain by me in battle! It is evident that men do not die till their hour comes!*[22] Oh, the heart of this princess seems to be very hard since it does not break even at the sight of her mighty-armed and broad-chested husband lying dead on the ground![23] It is evident that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life (at even such a sight)![24] Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, slain by me, his son, knowingly, is lying on the ground, cut off from his body![25] Alas, ye Brāhmanas, behold my heroic sire lying prostrate on the Earth, on a hero's bed, slain by his son![26] What benefit is done to this hero, slain by me in battle, by those Brāhmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the steed?[27] Let the Brāhmanas direct what expiation should now be undergone by me, a cruel and sinful wretch, that has slain his own sire in battle![28] Having slain my own sire, I should, suffering every kind of misery, wander over the Earth, cruel that I am, covering myself with his skin![29] Give me the two halves of my sire's head today, (so that I may wander over the Earth with them for that period), for there is no other expiation for me that have slain my own sire![30] Behold, O daughter of the foremost of snakes, thy husband slain by me! Verily, by slaing Arjuna in battle I have accomplished what is agreeable to thee![31] I shall today follow in the track by which my sire has gone! O blessed

* The sense is, 'grief does not kill; that one does not die till one's hour comes. If it were otherwise, I would have died, so heavy is the load of my affliction!'—T.

one, I am unable to comfort myself![32] Be happy today, O mother, seeing myself and the wielder of Gāndiva both embrace death today. I swear to thee by truth itself (that I shall cast off my life-breaths)!'[33] Having said these words, the king, deeply afflicted with grief, O monarch, touched water, and exclaimed in sorrow,[34]—'Let all creatures, mobile and immobile, listen to me! Do thou also listen to me, O mother! I say the truth, O best of all daughters of the snakes![35] If this best of men, Jaya, my sire, does not rise up, I shall emaciate my own body, sitting on the field of battle![36] Having slain my sire, there is no rescue for me (from that dire sin). Afflicted as I am with the sin of slaying my sire, I shall without doubt have to sink in Hell.[37] By slaying a heroic Kshatriya one becomes cleansed by making a gift of a hundred kine. By slaying my sire, however, so dire has been my sin that my rescue is impossible.[38] This Dhananjaya, the son of Pāndu, was the one hero endued with mighty energy. Possessed of righteous soul, he was the author of my being. How can I be rescued after having slain him?'[39] Having uttered these lamentations, the high-souled son of Dhananjaya, king Vabhruvāhana, touched water and became silent, vowing to starve himself to death."[40]

Vaiçampāyana continued,—"When the king of Manipura, that chastiser of foes, afflicted with grief, along with his mother, sat down to starve himself to death,[41] Ulupi then thought of the gem that has the virtue of reviving a dead man. The gem, the great refuge of the snakes, thus thought of, came there.[42] The daughter of the prince of snakes, taking it up, uttered these words that highly gladdened the combatants standing on the field.[43] Rise up, O son! Do not grieve! Jishnu has not been vanquished by thee! This hero is incapable of being vanquished by men as also by the deties with Vāsava himself at their head.[44] I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, *viz.*, thy illustrious sire![45] O thou of Kuru's race, desirous of ascertaining the prowess of thyself, his son, this slayer of hostile heroes, O king, came here for battling with thee![46] It was for that reason, O son, that thou wert urged

by me to do battle. O puissant king, O son, do not suspect that thou hast committed any, even the least, fault, by accepting his challenge.[47] He is a Rishi, of a mighty soul, eternal and indestructible. O dear son, Cakra himself is incapable of vanquishing him in battle.[48] This celestial gem has been brought by me, O king. It always revives the snakes as often as they die.[49] O puissant king, do thou place this gem on the breast of thy sire. Thou shalt then see the son of Pāndu revived !'[50] Thus addressed, the prince who had committed no sin, moved by affection for his sire, then placed that gem on the breast of Prithā's son of immeasurable energy.[51] After the gem had been placed on his breast, the heroic and puissant Jishnu became revived. Opening his red eyes he rose up like one who had slept long.[52] Beholding his sire, the high-souled hero of great energy, restored to consciousness and quite at his ease, Vabhruvāhana worshipped him with reverence.[53] When that tiger among men, O puissant one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Pāka rained down celestial flowers.[54] Kettle-drums, struck by nobody, produced their music deep as the roar of the clouds. A loud uproar was heard in the welkin consisting of the words—Excellent, Excellent ![55] The mighty-armed Dhananjaya, rising up and well-comforted, embraced Vabhruvāhana and smelled his head.[56] He saw sitting at a distance from his son, this latter's mother afflicted with grief, in the company of Ulupi. Dhananjaya asked,[57]—'Why is it that every thing in the field of battle seems to bear the indications of grief, wonder, and joy ? If, O slayer of foes, the cause is known to thee, do thou then tell me ![58] Why has thy mother come to the field of battle ? Why also has Ulupi, the daughter of the prince of snakes, come here ?[59] I know that thou hadst fought this battle with me at my own command. I desire to know what the cause is that has brought out the ladies.'[60] The intelligent ruler of Manipura, thus questioned by Dhananjaya, gratified him by bending his head in reverence, and then said,—'Let Ulupi be questioned !' "[61]

Section LXXXI.

"Arjuna said,—'What business brought thee here, O daughter (-in-law) of Kuru's race, and what also is the cause of the arrival on the field of battle of her who is the mother of the ruler of Manipura?[1] Dost thou entertain friendly motives towards this king, O daughter of a snake? O thou of restless glances, dost thou wish good to me too?[2] I hope, O thou of ample hips, that neither I, nor this Vabhruvāhana here, have, O beautiful lady, done any injury to thee unconsciously?[3] Has Chitrāngadā of faultless limbs, descended from the race of Chitravāhana, done thee any wrong?'[4] Unto him, the daughter of the prince of snakes answered smilingly,—'Thou hast not offended me, nor has Vabhruvāhana done me any wrong.[5] Nor this prince's mother who is always obedient to me as a hand-maid. Listen, how all this has been brought about by me.[6] Thou shouldst not be angry with me. Indeed, I seek to gratify thee by bending my head in reverence. O thou of Kuru's race, all this has been done by me for thy good, O puissant one![7] O mighty-armed Dhananjaya, hear all that I have done. In the great battle of the Bharata princes, thou hadst slain the royal son of Cāntanu by unrighteous ways. What I have done has expiated thy sin. Thou didst not overthrow Bhishma while battling with thee![8-10] He was engaged with Cikhandin. Relying on him as thy help, thou didst compass the overthrow of Cāntanu's son! If thou hadst died without having expiated thy sin,[11] thou wouldst then have fallen without doubt into Hell in consequence of that sinful act of thine. Even this which thou hast got from thy son is the expiation of that sin![12] Formerly, O ruler of Earth, I heard this said by the Vasus while they were in the company of Gangā, O thou of great intelligence![13] After the fall of Cāntanu's son, those deities, *viz.*, the Vasus, coming to the banks of Gangā, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of Bhāgirathi herself, *viz.*,—Cāntanu's son Bhishma has been slain by Dhananjaya.[14-15] Verily, O goddess, Bhishma then was engaged with another, and had ceased

to fight. For this fault we shall today denounce a curse on Dhananjaya![16]—To this, the goddess Gangā readily assented, saying.—Be it so!—Hearing these words I became very much afflicted and penetrating into the nether regions represented everything to my sire.[17] Informed of what had happened, my sire became plunged in grief. Repairing to the Vasus, he solicited them for thy sake,[18] repeatedly gratifying them by every means in his power. They then said unto him,—Dhananjaya has a highly blessed son who, endued with youth, is the ruler of Manipura.[19] He will, standing on the field of battle, cast Dhananjaya down on the Earth. When this will happen, O prince of snakes, Arjuna will be freed from our curse![20] Do thou go back!—Thus addressed by the Vasus, he came back and informed me of what had happened. Having learnt all this, O hero, I have freed thee from the curse of the Vasus even in this way.[21] The chief of the deities himself is incapable of vanquishing thee in battle. The son is one's own self. It is for this that thou hast been vanquished by him.[22] I cannot be held, O puissant one, to have committed any fault. How, indeed, wouldst thou hold me censurable?'[23]—Thus addressed (by Ulupi), Vijaya became cheerful of heart and said unto her,—'All this that thou hast done, O goddess, is highly agreeable to me.'[24] After this, Jaya addressed his son, the ruler of Manipura, and said unto him in the hearing of Chitrāngadā, the daughter (-in-law) of Kuru's house,[25] 'the Horse-sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with thy mother and thy counsellers and officers!'[26] Thus addressed by Pārtha, king Vabhruvāhana of great intelligence, with tearful eyes, said theso words to his sire,[27]—'O thou that art conversant with every duty, I shall certainly repair, at thy command, to the great Horse-sacrifice, and take upon myself the task of distributing food among the regenerate ones![28] For, however, showing thy grace towards me, do thou enter thy own city with thy two wives. Let no scruple be thine as regards this, O thou that art fully acquainted with every duty![29] O lord, having lived for one night in thy own mansion in happiness, thou mayst then

follow the steed, O foremost of victorious warriors !'[30] The ape bannered son of Kunti, thus addressed by his son, answered the child of Chitrāngadā, saying,[31]—'Thou knowest, O mighty-armed one, what vow I am observing ! O thou of large eyes, till the termination of this my vow, I cannot enter thy city.[32] O foremost of men, this sacrificial horse wanders at will. (I have to follow it always). Blessings on thee ! I must go away. Place I have none wherein to rest for even a short while !'[33] The son of the chastiser of Pāka then, duly worshipped by his son and obtaining the permission of his two wives, left the spot and proceeded on his way."[34]

Section LXXXII.

Vaiçampāyana said,—"The (sacrificial) steed, having wandered over the whole Earth bounded by the ocean, then ceased and turned his face towards the city called after the elephant.[1] Following as he did that horse, the diadem-decked Arjuna also turned his face towards the Kuru capital. Wandering at his will, the steed then came to the city of Rājagriha.[2] Beholding him arrived within his dominion, O monarch, the heroic son of Sahadeva, observant of Kshatriya duties, challenged him to battle.[3] Coming out of his city, Meghasandhi, mounted on his car and equipt with bow and arrows and leathern fence, rushed towards Dhananjaya who was on foot.[4] Possessed of great energy, Meghasandhi, approaching Dhananjaya, O king, said these words from a spirit of childishness and without any skill.[5]—'This steed of thine, O Bhārata, seems to move about, protected by women only ! I shall take away the horse. Do thou strive to free him !'[6] Although my sires did not teach thee in battle, I, however, shall do the duties of hospitality to you. Do thou strike me, for I shall strike thee !'[7] Thus addressed, the son of Pāndu, smiling the while, answered him, saying,—'To resist him who obstructs me is the vow cast on me[8] by my eldest brother. Without doubt, O king, this is known to thee ! Do thou strike me to the best of thy power. I have no anger !'[9] Thus addressed, the ruler of Magadha first struck the son of Pāndu, showering his arrows

on him like the thousand-eyed Indra showering a heavy downpour of rain.[10] Then, O chief of Bharata's race, the heroic wielder of Gāndiva, with shafts sped from that excellent bow, baffled all the arrows shot carefully at him by his antagonist.[11] Having thus baffled that cloud of arrows, the ape-bannered hero sped a number of blazing arrows at his foe that resembled snakes with fiery months.[12] These arrows he shot at his flag and flag-staff and car and poles and yoke and the horses, sparing the body of his foe and his car driver.[13] Though Pārtha who was capable of shooting the bow with the left hand (as well as with the right) spared the body of the prince of Magadha, yet the latter, thinking that his body was protected by his own prowess, shot many arrows at Pārtha.[14] The wielder of Gāndiva, deeply struck by the prince of Magadha, shone like a flowering Palāça (*Butea frondosa*) in the season of spring.[15] Arjuna had no desire of slaying the prince of Magadha. It was for this that, having struck the son of Pāndu, he succeeded in remaining before that foremost of heroes.[16] Then Dhananjaya, becoming angry, drew his bow with great force, and slew his antagonist's steeds and then struck off the head of his car-driver.[17] With a razor-headed shaft he then cut off Meghasandhi's large and beautiful bow, and then his leathern fence. Then cutting off his flag and flag-staff, he caused it to fall down.[18] The prince of Magadha, exceedingly afflicted, and deprived of his steeds and bow and driver, took up a mace and rushed with great speed at the son of Kunti.[19] Arjuna then, with many shafts of his equipt with vulturine feathers, cut off into fragments, that mace of his advancing foe which was adorned with bright gold.[20] Thus cut off into fragments, that mace, with its begemmed bonds and knots all severed, fell on the Earth like a she-snake helplessly hurled down by somebody.[21] When his foe became deprived of his car, his bow, and his mace, that foremost of warriors, *viz.*, the intelligent Arjuna, did not wish to strike him.[22] The ape-bannered hero then, comforting his cheerless foe who had been observant of Kshatriya duties, said unto him these words:[23]—O son, thou hast sufficiently displayed thy adherence to Kshatriya duties. Go now. Great have been the

feats, O king, which thou hast accomplished in battle although thou art very young in years![24] The command I received from Yudhishthira was that kings who oppose me should not be slain. It is for this thou livest yet, O monarch, although thou hast offended me in battle.'[25] Thus addressed, the ruler of Magadha considered himself vanquished and spared. Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in reverence worshipped him.[26] And he said,—'Vanquished have I been by thee! Blessed be thou, I do not venture to continue the battle. Tell me what I am to do now for thee! Regard thy behest as already accomplished!'[27] Comforting him again, Arjuna once more said unto him,—'Thou shouldst repair to the Horse-sacrifice of our king which takes place at the coming full moon of Chaitra.'[28] Thus addressed by him, the son of Sahadeva said,—'So be it,' —and then duly worshipped that horse as also Phālguna, that foremost of warriors.[29] The sacrificial horse then, equipt with beautiful manes, proceeded at his will along the sea-coast, repairing to the countries of the Bangas, the Pundras, and the Koçalas.[30] In those realms Dhananjaya, with his bow Gāndiva, O king, vanquished innumerable Mlechccha armies one after another."[31]

Section LXXXIII.

Vaiçampāyana said,—"Worshipped by the ruler of Magadha, Pāndu's son having white steeds yoked unto his car, proceeded along the south, following the (sacrificial) steed.[1] Turning round in course of his wanderings at will, the mighty steed came upon the beautiful city of the Chedis called after the oyster.*[2] Carabha, the son of Ciçupāla, endued with great strength, first encountered Arjuna in battle and then worshipped him with due honours.[3] Worshipped by him, O king, that best of steeds then proceeded to the realms of the Kāçis, the Angas, the Koçalas, the Kirātas, and the Tanganas.[4] Receiving due honours in all those realms, Dhananjaya turned his course. Indeed, the son of Kunti then proceeded to the

* The name of the city was Cuktimati.—T.

country of the Daçārnas.[5] The ruler of that people was Chitrāngada who was endued with great strength and was a crusher of foes. Between him and Vijaya occurred a battle exceedingly terrible.[6] Bringing him under his sway the diadem-decked Arjuna, that foremost of men, proceeded to the dominions of the Nishāda king, *viz.*, the son of Ekalavya.[7] The son of Ekalavya received Arjuna in battle! The encounter that took place between the Kuru hero and the Nishādas was so furious as to make the hair stand on end.[8] Unvanquished in battle, the valiant son of Kunti defeated the Nishāda king who proved an obstacle to the sacrifice.[9] Having subjugated the son of Ekalavya, O king, the son of Indra, duly worshipped by the Nishādas, then proceeded towards the southern ocean.[10] In those regions battles took place between the diadem-decked hero and the Dravidas and Andhras and the fierce Māhishakas and the hillmen of Kolwa.[11] Subjugating those tribes without having to accomplish any fierce feats, Arjuna proceeded to the country of the Surāshtras, his footsteps guided by the horse.[12] Arrived at Gokarna, he repaired thence to Prabhāsa. Next he proceeded to the beautiful city of Dwārāvati protected by the heroes of the Vrishni race.[13] When the beautiful sacrificial horse of the Kuru king reached Dwārāvati, the Yādava youths, used force against that foremost of steeds.[14] King Ugrasena, however, soon went out and forbade those youths from doing what they meditated. Then the ruler of the Vrishnis and the Andhakas, issuing out of his palace,[15] with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites.[16] The two elderly chiefs honoured Arjuna duly. Obtaining their permission, the Kuru prince then proceeded to where the horse he followed led him.[17] The sacrificial steed then proceeded along the coast of the western ocean and at last reached the country of the five waters which swelled with population and prosperity.[18] Thence, O king, the steed proceeded to the country of the Gāndhāras. Arrived there, it wandered at will, followed by the son of Kunti.[19] Then occurred a fierce battle between the diadem-decked hero and the ruler of the Gāndhāras, *viz.*, the son of Çakuni, who

had a bitter remembrance of the grudge his sire bore to the Pāndavas."[20]

Section LXXXIV.

Vaiçampāyana said,—"The heroic son of Cakuni, who was a mighty car-warrior among the Gāndhāras, accompanied by a large force, proceeded against the Kuru hero of curly hair.* That force was properly equipt with elephants and horses and cars, and was adorned with many flags and banners.[1] Unable to bear and, therefore, burning to avenge, the slaughter of their king Cakuni, those warriors, armed with bows, rushed together at Pārtha.[2] The unvanquished Vibhatsu of righteous soul addressed them peacefully, but they were unwilling to accept the beneficial words of Yudhishthira (through Arjuna).[3] Though forbidden by Pārtha with sweet words, they still gave themselves up to wrath and surrounded the sacrificial steed. At this, the son of Pāndu became filled with wrath.[4] Then Arjuna, carelessly shooting from Gāndiva many shafts with razor-like heads that blazed with splendour, cut off the heads of many Gāndhāra warriors.[5] While thus slaughtered by Pārtha, the Gāndhāras, O king, exceedingly afflicted, set free the horse, moved by fear and desisted from battle.[6] Resisted, however, by those Gāndhāra combatants who still surrounded him on every side, the son of Pāndu, possessed of great energy, felled the heads of many, previously naming those whom he thus despatched.[7] When the Gāndhāra warriors were thus being slain all around him in battle, the royal son of Cakuni came forward to resist the son of Pāndu.[8] Unto the Gāndhāra king who was fighting with him, impelled by Kshatriya duty, Arjuna said,—'I do not intend to slay the kings who fight with me, in consequence of the commands of Yudhishthira.[9] Cease, O hero, to fight with me. Do not court defeat!'[10] Thus addressed, the son of Cakuni, stupified by folly, disregarded that advice and covered with many swift arrows the Kuru hero who resembled

* The etymology of 'Gudākeça' as the lord of 'Gudākā' or sleep, is fanciful.—T.

Cakra himself in the feats he accomplished in battle.[11] Then Pārtha, with a crescent-shaped arrow, cut off the head gear of his foe. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Jayadratha (after he had cut it off in the battle of Kurukshetra).[12] Beholding this feat, all the Gāndhāra warriors became filled with wonder. That Arjuna valuntarily spared their king was well understood by them.[13] The prince of the Gāndhāras then began to fly away from the field, accompanied by all his warriors who resembled a flock of frightened deer.[14] The Gāndhāras, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed shafts, cut off the heads of many.[15] Many there were who lost their arms in consequence of Arjuna's arrows, but so stupified were they with fear that they were not aware of the loss of that limb. Verily, the Gāndhāra army was exceedingly afflicted with those large shafts which Pārtha sped from Gāndiva.[16] That army, which then consisted of frightened men and elephants and horse, which lost many warriors and animals, and which had been reduced to a rabble and put to rout, began to wander and wheel about the field repeatedly.[17] Among those foes who were thus being slaughtered, none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjaya.[18] Then the mother of the ruler, of the Gāndhāras, filled with fear, and with all the aged ministers of state, came out of her city, bearing an excellent *Arghya* for Arjuna.[19] She forbade her brave son of steady heart from fighting any longer, and gratified Jishnu who was never fatigued with toil.[20] The puissant Vibhatsu worshipped her and became inclined to show kindness towards the Gāndhāras. Comforting the son of Cakuni, he said,[21]—'Thou hast not, O mighty-armed hero, done what is agreeable to me by setting thy heart upon these measures of hostility! O slayer of heroes, thou art my brother, O sinless one!*[22] Recollecting

* Cakuni was the maternal uncle of Duryodhana and, therefore, of Arjuna also. Cakuni's son and Arjuna, hence, were cousins.—T.

my mother Gāndhāri, and for the sake of Dhritarāshtra also, I have not taken thy life! It is for this, O king, that thou livest still. Many of thy followers, however, have been slain by me![23] Let not such a thing happen again! Let hostilities cease. Let not thy understanding again go astray. Thou shouldst go to the Horse-sacrifice of our king which comes off on the day of full moon of the month of Chaitra!'"[24]

Section LXXXV.

Vaiçampāyana said,—"Having said these words, Pārtha set out, following the horse which wandered at its will. The sacrificial steed then turned towards the road that led to the city called after the elephant.[1] Yudhishthira heard from his intelligence-bearers that the steed had turned back. And hearing also that Arjuna was hale and hearty, he became filled with joy.*[2] Hearing also the feats, accomplished by Vijaya in the country of the Gāndhāras as also in other realms, the king became exceedingly glad.[3] Meanwhile, king Yudhishthira the just, seeing that the twelfth day of the lighted fortnight in the month of Māgha had come, and noticing also that the constellation was favourable,[4] summoned all his brothers, *viz.*, Bhima and Nakula and Sahadeva. Endued with great energy, the king, O thou of Kuru's race,[5] that foremost of all persons conversant with duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said,[6]—'Thy younger brother (Arjuna), O Bhimasena, is coming back with the horse. I have learnt this from those men who had followed Arjuna.[7] The time (for the sacrifice) is come. The sacrificial horse is near. The day of full moon of the month of Māgha is at hand. The month is

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* The word 'chāra' does not mean always a spy. The ancient kings of India had their spies, it is true, but they had a ragular intelligence department. It was the business of these men to send correct reports to the king of every important occurrence. The newsletter-writers of the Mussalman times, or *Harkaras*, were the successors of the 'chāras' of Hindu times.—T.

about to expire, O Vrikodara![8] Let, therefore, learned Brāhmanas conversant with the Vedas look for a sacrificial spot for the successful accomplishment of the Horse-sacrifice!'[9] Thus addressed, Bhima obeyed the royal behest. He became very glad upon hearing that Arjuna of curly hair was about to come back.[10] Then Bhima went out with a number of men well conversant with the rules of laying out sacrificial grounds and constructing buildings. And he took with him many Brāhmanas well-versed in all the rites of sacrifices.[11] Bhima selected a beautiful spot and caused it to be duly measured out for laying the sacrificial compound. Numerous houses and mansions were constructed on it and high and broad roads also were laid out.[12] Soon enough the Kaurava hero caused that ground to teem with hundreds of excellent mansions. The surface was levelled and made smoth with jewels and gems, and adorned with diverse structures made of gold.[13] Columns were raised, ornamented with bright gold, and high and wide triumphal arches also were constructed on that sacrificial compound. All these were made of pure gold.[14] The righteous-souled prince also caused apartments to be duly constructed for the accomodation of ladies and of the numerous kings who, hailing from many realms, were expected to grace the sacrifice with their presence.[15] The son of Kunti also caused many mansions to be duly erected for Brāhmanas who were expected to come from diverse realms.[16] Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth.[17] Those best of kings, come to the Horse-sacrifice of the Kuru monarch for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons.[18] The sounds that arose from those high-souled kings who resided within those pavilions touched the very heavens and resembled the noise made by the roaring ocean.[19] King Yudhishthira, the delighter of the Kurus, assigned unto the monarchs who thus came to his sacrifice diverse kinds of food and drink, and beds also of celestial beauty.[20] The chief of the Bharatas, *viz.*, king Yudhishthira the just, assigned several stables well filled with different kinds of corn and sugar-cane

and milk to the animals (that came with the guests).[21] To that great sacrifice of king Yudhishthira the just who was possessed of high intelligence, there also came a large number of Munis all of whom were utterers of Brahma.[22] Indeed, O lord of Earth, all the foremost ones among the regenerate class that were then alive, came to that sacrifice, accompanied by their disciples. The Kuru king received them all.[23] King Yudhishthira of mighty energy, casting off all pride, himself followed all his guests to the pavilions that had been assigned for their residence.[24] Then all the mechanics and engineers, having completed the arrangements of the sacrifice, informed king Yudhishthira of it.[25] Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly glad along with his brothers all of whom honoured him duly."[26]

Vaiçampāyana continued,—"When the great sacrifice of Yudhishthira commenced, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of vanquishing one another.*[27] The (invited) kings beheld the excellent preparations of that sacrifice, resembling those of the chief himself of the deities, made, O Bhārata, by Bhimasena.[28] They beheld many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different spots.[29] There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold.[30] Many sacrificial stakes also were set up, made, according to the directions of the scriptures, of wood, and adorned with gold. Endued with great effulgence, these were duly planted and dedicated (with scriptural Mantras.)[31] The kings saw all animals, again, which belong to land and all those which belong to water, collected there on the occasion.[32] And they also beheld many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey, and many species of birds, and many specimens of

* 'Hetuvādins' are dialectitians or philosophers who dispute on the reasons of things.—T.

viviparous and oviparous creatures, and many that are filth-born, and many belonging to the vegetable kingdom, and many animals and plants that live or grow on mountains.[33-34] Beholding the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder.[35] Large heaps of costly sweetmeats were kept ready for both the Brāhmanas and the Vaiçyas. And when the feeding was over of a hundred thousand Brāhmanas, drums and cymbals were beat.[36] And so large was the number fed that the sounds of drums and cymbals were repeatedly heard. Indeed, from day to day those sounds continued.[37] Thus was performed that sacrifice of king Yudhishthira of great intelligence. Many hills of food, O king, were dedicated on the occasion. Many large tanks were seen of curds and many lakes of ghee.[38] In that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its realms and provinces, collected together.[39] Thousands of nations and races were there. A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking innumerable vessels in their hands, distributed the food unto the regenerate classes by hundreds and thousands.[40-41] The attendants of the Pāndavas gave away unto the Brāhmanas diverse kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves."[42]

Section LXXXVI.

Vaiçampāyana said,—"Beholding those kings—lords of Earth—all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said,[1]—'O chief of men, let proper honors be paid to these kings who have come (to my sacrifice), for these foremost of men are all warthy of the highest honors!'[2] Thus addressed by king Yudhishthira of great fame Pāndu's son Bhimasena of mighty energy did as he was enjoined, assisted by the twins.[3] The foremost of all men, *viz.*, Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van.[4] He was accompanied by Yuyudhāna

and Pradyumna and Gada, and Niçatha and Cāmva and Kritavarman.[5] The mighty car-warrior Bhima offered them the most reverential worship. Those princes then entered the palaces, adorned with gems, that were assigned to them.[6] At the end of a conversation he had with Yudhishthira, the slayer of Madhu referred to Arjuna who had been emaciated in consequence of many fights.[7] The son of Kunti repeatedly asked Krishna, that chastiser of foes, about Arjuna. Unto Dharma's son, the lord of all the universe began to speak about Jishnu, the son of Cakra.[8] 'O king, a confidential agent of mine residing in Dwārakā came to me. He had seen Arjuna, that foremost of Pāndu's sons. Indeed, the latter has been very much emaciated with the fatigue of many battles.[9] O puissant monarch, that agent of mine informed me that the mighty-armed hero is very near to us. Do thou set thyself to accomplish thy Horse-sacrifice.'[10] Thus addressed, king Yudhishthira the just said unto him,—'By good luck, O Mādhava, Arjuna comes back safely![11] I desire to ascertain from thee, O delighter of the Yādavas, what has been said in this matter by that mightiest of heroes among the sons of Pāndu!'[12] Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words unto that monarch of righteous soul,[13]—'My agent, recollecting the words of Pārtha, reported them thus to me, O great king,—Yudhishthira, O Krishna, should be told these words of mine when the time comes![14] O chief of the Kauravas, many kings will come (to thy sacrifice)! When they arrive, high honours should be paid unto them. This would, indeed, be worthy for us![15] O giver of honors, the king should further be informed at my request that he should do what is necessary for preventing a carnage similar to what took place at the time of presenting the Arghya (on the occasion of the Rājasuya-sacrifice). Let Krishna also approve of this. Let not, O king, through the ill-feeling of kings, the people be slaughtered![16-17]—My man further reported, O king, these words of Dhananjaya. Listen as I repeat them![18]—O monarch, the ruler of Manipura, my dear son Vabhruvāhana, will

come at the sacrifice.[19] Do thou honour him duly for my sake! O puissant one, he is always attached and deeply devoted to me!'[20]—Hearing these words, king Yudhishthira the just approved of them and said as follows."[21]

Section LXXXVII.

"Yudhishthira said,—'I have heard, O Krishna, thy agreeable words. They are such as deserve to be spoken by thee! Gladsome and sweet as nectar are they. Indeed, they fill my heart with great pleasure, O puissant one![1] O Hrishikeça, I have heard that innumerable have been the battles which Vijaya has fought with the kings of the Earth.[2] For what reason is Pārtha always dissociated from ease and comfort? Vijaya is exceedingly intelligent. This, therefore, pains my heart very much.[3] I always, O Janārddana, think, when I am withdrawn from business, of Kunti's son Jishnu! The lot of that delighter of the Pāndus is exceedingly miserable.[4] His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body in consequence of which he has always to endure misery and discomfort?[5] That son of Kunti has to bear an exceedingly large share of unhappiness! I do not see any censurable indication in his body. It behoves thee to explain the cause to me if I deserve to hear it.'[6] Thus addressed, Hrishikeça, that enhancer of the glory of the Bhoja princes, having reflected for a long time, answered as follows:[7] —'I do not see any censurable feature in this prince, except that the cheek-bones of this lion among men are a little too high.[8] It is in consequence of this that that foremost of men has always to be on the road. I really do not see anything else in consequence of which he could be made so unhappy.'[9] Thus answered by Krishna of great intelligence, that foremost of men, *viz.*, king Yudhishthira, said unto the chief of the Vrishnis that it was even so.[10] The princess Draupadi, however, looked angrily and askance at Krishna, (for she could not bear the ascription of any fault to Arjuna). The slayer of Keçi, *viz.*, Hrishikeça, approved of that indication of love (for his friend) which the princess of Pānchāla, who also was

his friend, displayed.*[11] Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of Arjuna in course of his following the horse, became highly gratified.[12] While they were still engaged in discoursing on Arjuna, an envoy came from that high-souled hero bearing a message from him.[13] Repairing to the presence of the Kuru king, the intelligent envoy bowed his head in reverence and informed him of the arrival of that foremost of men, *viz.*, Phālguna.[14] On receipt of this intelligence, tears of joy covered the king's eyes. Large gifts were made to the messenger for the very agreeable tidings he had brought.[15] On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came.[16] The dust raised by the hoofs of that horse as it walked in close adjacence to Arjuna, looked as beautiful as that raised by the celestial steed Uchchaiçravas.[17] And as Arjuna advanced, he heard many gladdening words uttered by the citizens. 'By good luck, O Pārtha, thou art out of danger. Praise to king Yudhishthira![18] Who else than Arjuna could come back after having caused the horse to wander over the whole Earth and after having vanquished all the kings in battle?[19] We have not heard of such a feat having been achieved by even Sagara and other high-souled kings of antiquity![20] Future kings also will never be able to accomplish so difficult a feat, O foremost one of Kuru's race, as this which thou hast achieved!'[21] Listening to such words, agreeable to the ear, of the citizens, the righteous-souled Phālguna entered the sacrificial compound.[22] Then king Yudhishthira with all his ministers, and Krishna, the delighter of the Yadus, placing Dhritarāshtra in their van, went out for receiving Dhananjaya.[23] Saluting the feet of his sire (Dhritarāshtra), and then of king Yudhishthira the just of great wisdom, and then worshipping Bhima and others, he embraced Keçava.[24] Worshipped by them all and worshipping them in return according to due rites, the mighty-armed hero,

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* It is worthy of note that Draupadi was always styled by Krishna as his 'sakhi' or 'friend.' Krishna was highly chivalrous to the other sex at an age when women were universally regarded as the inferiors of men.—T.

accompanied by those princes, took rest like a ship-wrecked man tossed on the waves resting on reaching the shore.[25] Meanwhile king Vabhruvāhana of great wisdom, accompanied by his mothers (Chitrāngadā and Ulupi), came to the Kuru capital.[26] The mighty-armed prince duly saluted all his seniors of Kuru's race and the other kings present there, and was honored by them all in return. He then entered the excellent abode of his grand-mother Kunti."[27]

Section LXXXVIII.

Vaiçampāyana said,—"Entering the palace of the Pāndavas the mighty-armed prince saluted his grand-mother in soothing and sweet accents.[1] Then queen Chitrāngadā, and (Ulupi) the daughter of (the snake) Kauravya, together approached Prithā and Krishnā with humility. They then met Subhadrā and the other ladies of the Kuru race with due formalities.[2] Kunti gave them many gems and costly things. Draupadi and Subhadrā and the other ladies of Kuru's race all made presents to them.[3] The two ladies took up their residence there, using costly beds and seats, treated with affection and respect by Kunti herself from desire of doing what was agreeable to Pārtha.[4] King Vabhruvāhana of great energy, duly honoured (by Kunti), then met Dhritarāshtra according to due rites.[5] Repairing then to king Yudhishthira and Bhima and the other Pāndavas, the mighty prince of Manipura saluted them all with humility.[6] They all embraced him with great affection and honoured him duly. And those mighty car-warriors, highly gratified with him, made large gifts of wealth unto him.[7] The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace, like a second Pradyumna approaching his sire.[8] Krishna gave unto the king a very costly and excellent car adorned with gold and unto which were yoked excellent steeds.[9] Then king Yudhishthira the just, and Bhima, and Phālguna, and the twins, each separately honoured him and made costly presents unto him.[10] On the third day, the sage Vyāsa, the son of Satyavati, that foremost of eloquent men, approaching Yudhishthira, said,[11]—

'From this day, O son of Kunti, do thou begin thy sacrifice. The time for it has come! The moment for commencing the rite is at hand. The priests are urging thee.[12] Let the sacrifice be performed in such a way that no limb may become defective. In consequence of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold.[13] Do thou also, O great king, make the *Dakshinā* of this sacrifice three times of what is enjoined. Let the merit of thy sacrifice increase threefold. The Brāhmanas are competent for the purpose.*[14] Attaining to the merits then of three Horse-sacrifices, each with profuse presents, thou shalt be freed, O king, from the sin of having slain thy kinsmen.[15] The bath that one performs upon completion of the Horse-sacrifice, O monarch, is highly cleansing and productive of the highest merit. That merit will be thine, O king of Kuru's race.'[16] Thus addressed by Vyāsa of immeasurable intelligence, the righteous-souled Yudhishthira of great energy underwent the *Dikshā* for performance of the Horse-sacrifice.†[17] The mighty-armed monarch then performed the great Horse-sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every wish and producing every merit.[18] The priests, well conversant with the Vedas, did every rite, duly, moving about in all directions. They were all well-trained, and possessed of omniscience.[19] In nothing was there a swerving from the ordinances, and nothing was done improperly. Those foremost of regenerate persons followed the procedure as laid down (in the scriptures) and as it should be followed in those points about which no directions are given.‡[20] Those best of regenerate ones, having first per-

* The sense is this: for a horse-sacrifice, the Dakshinā or sacrificial present, payable to the principal Ritwija or to be distributed among all the Ritwijas including the other Brāhmanas, is enjoined to be of a certain measure. Vyāsa advises Yudhishthira to make that Dakshinā triple of what the enjoined measure is. By thus increasing the Dakshinā, the merit of the sacrificer with increase correspondingly.—T.

† The 'Dikshā' is the ceremoney of initiation. Certain *mantras* are uttered in which the intention is declared of performing what is desired to be performed.—T.

‡ The 'Karma' of a sacrifice or religious rite is the procedure. It is,

formed the rite called *Pravargya* otherwise called *Dharma*, then duly went through the rite of *Abhishava*, O king.*[21] Those foremost of Soma-drinkers, O monarch, extracting the juice of the Soma, then performed the Savana rite, following the injunctions of the scriptures.[22] Among those that came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar.[23] Bhimasena of mighty energy, at the command of the king, caused food to be ceaselessly distributed among those that desired to eat.[24] Following the injunctions of the scriptures, priests, well versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice.[25] Amongst the Sadasyas of king Yudhishthira of great intelligence there was none who was not well conversant with the six branches of (Vedic) learning. There was none among them that was not an observer of vows, none that was not an Upādhyāya; none that was not well versed in dialectical disputations.[26] When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up that were made of Vilwa, six that were made of Khadira, and six that were made of Sarvavarnin.[27] Two stakes were set up by the priests that were made of Devadāru in that sacrifice of the Kuru king, and one that was made of Cleshmātaka,†[28] At the command of the king, Bhima caused some other stakes to be set up, for

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of course, laid down in the scriptures on the ritual. There are certain acts, however, which, though not laid down, should be done agreeably to reasonable inferences. What is said, therefore, in the second line of 20 is that the procedure was fully followed, both as laid down and as consistent with inferences.—T.

* 'Pravargya' is a special preliminary rite performed in a sacrifice. 'Abhishava' is the extraction of the juice of the Soma plant after its consecretation with *Mantras*.—T.

† Vilwa is the *Ægle marmelos*, Linn. Khadira is *Acacia catechu*, Linn, or *Mimosa catechu*; Saravarnin is otherwise called, as explained by Nilakantha, Palāça. It is the *Butea frondosa* of Roxburgh. Devadāru is *Pinus Deodara* of Roxburgh, or *Cedrus Deodara*. Cleshmātaka is a small tree indentified with the *Cordia latifolia*. Here probably, some other tree is intended.—T.

the sake of beauty only, that were made of gold.[29] Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven.[30] A number of golden bricks were made for constructing therewith a *Chayana*. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures, (on the occasion of his great sacrifice).[31] The Chayana measured eight and ten cubits and had four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles.*[32] Following the injunctions of the scriptures, the priests possessed of great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity.†[33] Bulls, possessed of such qualifications as are mentioned in the scriptures, and aquatic animals were properly tied to the stakes after the rites relating to the sacrificial fire had been performed.[34] In that sacrifice of the high-souled son of Kunti, three hundred animals were tied to the stakes set up, including that foremost of steeds.[35] That sacrifice looked exceedingly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the diverse tribes of Apsaras dancing in merriment.[36] It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were abodes of Brāhmanas crowned with ascetic success.[37] There were daily seen the disciples of Vyāsa, those foremost of regenerate ones, who are compilers of all branches of learning, and well conversant with sacrificial rites.[38] There was Nārada, and there was Tumvuru of great splendour. There were Viçwāvasu and Chitrasena and others, all of whom were proficient in music.[39] At intervals of the sacrificial rites, those Gandharvas, skilled in music and well versed in dancing, used to gladden the Brāhmanas who were engaged in the sacrifice."[40]

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* It is difficult to understand what these constructions or figures were. They were probably figures drawn on the sacrificial altar, with gold-dust. At the present day, powdered rice, coloured red, yellow, blue, &c., is used.—T.

† Each animal is supposed to be agreeable to a particular deity.—T.

Section LXXXIX.

Vaiçampāyana said,—"Having cooked, according to due rites, the other excellent animals that were sacrificed, the priests then sacrificed, agreeably to the injunctions of the scriptures, that steed (which had wandered ever the whole world).[1] After cutting that horse into pieces, conformably to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of *mantras*, things, and devotion, to sit near the divided animal.[2] The Brāhmanas then, with cool minds, taking up the marrow of that steed, cooked it duly, O chief of Bharata's race.[3] King Yudhishthira the just, with all his younger brothers, then smelled, agreeably to the scriptures, the smoke, capable of cleansing one from every sin, of the marrow that was thus cooked.[4] The remaining limbs, O king, of that horse, were poured into the fire by the sixteen sacrificial priests possessed of great wisdom.[5] Having thus completed the sacrifice of that monarch who was endued with the energy of Cakra himself, the illustrious Vyāsa with his disciples eulogised the king greatly.[6] Then Yudhishthira gave away unto the Brāhmanas a thousand crores of golden *nishkas*, and unto Vyāsa he gave away the whole Earth.[7] Satyavati's son Vyāsa, having accepted the Earth, addressed that foremost one of Bharata's race, *viz.*, king Yudhishthira the just, and said,[8]—O best of kings, the Earth which thou hast given me I return unto thee! Do thou give me the purchasing value, for Brāhmanas are desirous of wealth (and have no use with the Earth).'[9] The high-souled Yudhishthira of great intelligence, staying with his brothers in the midst of the kings invited to his sacrifice, said unto those Brāhmanas,[10]—'The Dakshinā ordained in the scriptures for the great Horse-sacrifice is the Earth. Hence, I have given away unto the sacrificial priests the Earth conquered by Arjuna.[11] Ye foremost of Brāhmanas, I shall enter the woods. Do ye divide the Earth among yourselves! Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra sacrifice.[12] Ye best of regenerate ones, I do not desire to appropriate what now belongs

to the Brāhmanas.[13] Even this, ye learned Brāhmanas, has been the intention always cherished by myself and my brothers. When the king said these words, his brothers and Draupadi also said,—'Yes, it is even so.' Great was the sensation created by this announcement.[14] Then, O Bhārata, an invisible voice was heard in the welkin, saying,—'Excellent, Excellent!' The murmurs also of crowds of Brāhmanas as they spoke arose.[15] The Island-born Krishna, highly applauding him, once more addressed Yudhishthira, in the presence of the Brāhmanas, saying,[16]—'The Earth has been given by thee to me! I, however, give her back to thee! Do thou give unto these Brāhmanas gold. Let the Earth be thine!'[17] Then Vāsudeva, addressing king Yudhishthira the just, said,—'It behooveth thee to do as thou art bid by the illustrious Vyāsa!'[18] Thus addressed, that foremost one of Kuru's race, along with all his brothers, became glad of soul, and gave away millions of golden coins, in fact, trebling the Dakshinā ordained for the Horse-sacrifice.[19] No other king will be able to accomplish what the Kuru king accomplished on that occasion after the manner of Marutta.[20] Accepting that wealth, the Island-born sage, Krishna, of great learning, gave it unto the sacrificial priests, dividing it into four parts.[21] Having paid that wealth as the price of the Earth, Yudhishthira, cleansed of his sins and assured of Heaven, rejoiced with his brothers.[22] The sacrificial priests, having got that unlimited quantity of wealth, distributed it among the Brāhmanas gladly and according to the desire of each recipient.[23] The Brāhmanas also divided amongst themselves, agreeably to Yudhishthira's permision, the diverse ornaments of gold that were in the sacrificial compound, including the triumphal arches, the stakes, the jars, and diverse kinds of vessels.[24] After the Brāhmanas had taken as much as they desired, the wealth that remained was taken away by Kshatriyas and Vaiçyas and Cudras and diverse tribes of Mlechcchas.[25] Thus gratified with presents by king Yudhishthira of great intelligence, the Brāhmanas, filled with joy, returned to their respective abodes.[26] The holy and illustrious Vyāsa respectfully presented his own share, which was very large, of that gold unto Kunti.[27]

Receiving that gift of affection from her father in-law, Prithā became glad of heart and devoted it to the accomplishment of diverse acts of merit.[28] King Yudhishthira, having bathed at the conclusion of his sacrifice and become cleansed of all his sins, shone in the midst of his brothers, honoured by all, like the chief of the celestials in the midst of the denizens of Heaven.[29] The sons of Pāndu, surrounded by the assembled kings, looked as beautiful, O king, as the planets in the midst of the stars.[30] Unto those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and large measures of gold.[31] Indeed, Prithā's son, by distributing that untold wealth among the invited monarchs, shone, O king, like Vaiçravana, the lord of treasures.[32] Summoning next the heroic king Vabhruvāhana, Yudhishthira gave unto him diverse kinds of wealth in profusion and gave him permission to return home.[33] The son of Pāndu, for gratifying his sister Dusçalā, established her infant grand-son in his paternal kingdom.[34] The Kuru king Yudhishthira, having a full control over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him.*[35] The illustrious son of Pāndu, that chastiser of foes, then duly worshipped the high-souled Govinda and Valadeva of great might, and the thousands of other Vrishni heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwārakā.[36-37] Even thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profuse abundance of food and wealth and jewels and gems, and oceans of wines of different kinds.[38] There were lakes whose mire consisted of ghee, and mountains of food. There were also, O chief of Bharata's race, miry rivers made of drinks having the six kinds of taste.[39] Of men employed in making and eating the sweetmeats called Khāndavarāgas, and of animals slain for food, there was no

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* 'Suvibhaktān' implies that they were properly classed or grouped so that there was no dispute or dissatisfaction among them regarding questions of precedence.—T.

end.*[40] The vast space abounded with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conchs. With all these, the sacrifice became exceedingly delightful.[41] 'Let agreeable things be given away,'—'Let agreeable food be eaten,'—These were the sounds that were repeatedly heard day and night in that sacrifice. It was like a great festival, full of rejoicing and contented men. People of diverse realms speak of that sacrifice to this day.[42] Having showered wealth in torrents, and diverse objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata's race, cleansed of all his sins, and his purpose fulfilled, entered his capital."[43]

Section XC.

Janamejaya said,—"It behooveth thee to tell me of any wonderful incident that occurred in the sacrifice of my grandsires."[1]

Vaiçampāyana said,—"Hear, O chief of kings, of a most wonderful incident that occurred, O puissant monarch, at the conclusion of that great Horse-sacrifice.[2] After all the foremost of Brāhmanas and all the kinsmen and relatives and friends, and all the poor, the blind, and the helpless ones had been gratified, O chief of Bharata's race,[3] when the gifts made in profusion were being spoken of on all sides, indeed, when flowers were rained down on the head of king Yudhishthira the just,[4] a blue-eyed mungoose, O sinless one, with one side of his body changed into gold, came there and spoke in a voice that was as loud and deep as thunder.[5] Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud denizen of a hole, with large body, spoke in a human voice and said,[6]—'Ye kings, this great sacrifice is not equal to a *prastha* of powdered barley given

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* Nilakantha explains that 'Khāndavarāga' was made of *Piper longum* and dried ginger (powdered), and the juice of *Phaseolus Mungo*, with sugar. Probably, it is identical with what is now called *Mungkā laddu* in the bazars of Indian towns.—T.

away by a liberal Brāhmana of Kurukshetra who was observing the *Uncha* vow!'[7] Hearing these words of the mungoose, O king, all those foremost of Brāhmanas became filled with wonder.[8] Approaching the mungoose, they then asked him, saying,—'Whence hast thou come to this sacrifice, this resort of the good and the pious?[9] What is the extent of thy might? What thy learning? And what thy refuge? How should we know thee that thus censurest this our sacrifice?[10] Without having disregarded any portion of the scriptures, everything that should be done has been accomplished here according to the scriptures and agreeably to reason, with the aid of diverse sacrificial rites.[11] Those who are deserving of worship have been duly worshipped here according to the way pointed out by the scriptures. Libations have been poured on the sacred fire with the aid of proper *mantras*. That which should be given has been given away without pride.[12] The regenerate class have been gratified with gifts of diverse kinds. The Kshatriyas have been gratified with battles fought according to just methods. The grandsires have been gratified with Crāddhas.[13] The Vaiçyas have been gratified by the protection offered to them, and many foremost of women have been gratified by accomplishing their desires. The Cudras have been gratified by kind speeches, and others with the remnants of the profuse wealth collected on the spot.[14] Kinsmen and relatives have been gratified by the purity of behaviour displayed by our king. The deities have been gratified by libations of clarified butter and acts of merit, and dependants and followers by protection.[15] That, therefore, which is true, do thou truly declare unto these Brāhmanas. Indeed, do thou declare what is agreeable to the scriptures and to actual experience, asked by the Brāhmanas who are eager to know.[16] Thy words seem to demand credit. Thou art wise. Thou bearest also a celestial form. Thou hast come into the midst of learned Brāhmanas. It behooveth thee to explain thyself.'[17] Thus addressed by those regenerate persons, the mungoose, smiling, answered them as follows. 'Ye regenerate ones, the words I have uttered are not false. Neither have I spoken them from pride.'[18] That which I have said may have been heard by you all. Ye

foremost of regenerate persons, this sacrifice is not equal in merit to the gift of a *prastha* of powdered barley.[19] Without doubt, I should say this, ye foremost of Brāhmanas. Listen to me with undivided attention as I narrate what happened to thee truly.[20] Wonderful and excellent was the occurrence that fell out. It was witnessed by me and its consequences were felt by me. The incident relates to a liberal Brāhmana dwelling in Kurukshetra in the observance of the *Unccha* vow.[21] In consequence of that incident he attained to Heaven, ye regenerate ones, along with his wife and son and daughter-in-law. And in consequence of what then happened half my body became transformed into gold.'[22]

"The Mungoose continued,—'Ye regenerate ones, I shall presently tell you what the excellent fruit was of the gift, made by a Brāhmana, of a very little measure (of powdered barley) obtained by lawful means.[23] On that righteous spot of ground known by the name of Kurukshetra, which is the abode of many righteous persons, there lived a Brāhmana in the observance of what is called the *Unccha* vow. That mode of living is like unto that of the pigeon.*[24] He lived there with his wife and son and daughter-in-law and practised penances. Of righteous soul, and with senses under complete control, he adopted the mode of living that is followed by a pariot.[25] Of excellent vows, he used to eat every day at the sixth division.† If there was nothing to eat at the sixth division of the day, that excellent Brāhmana would fast for that day and eat the next day at the sixth division. On one occasion, ye Brāhmanas, there occurred a dreadful famine in the land. During that time there was nothing stored in the abode of that righteous Brāhmana. The herbs and plants were all dried up and the whole realm became void of food-stores.[26-28] When the accustomed hours came for eating, the Brāhmana had nothing to eat. This occurred day after day. All the members of his family were afflicted with hunger but were obliged to pass

* The *unccha* vow consists of subsisting upon grains of corn picked up after the manner of the pigeon from the field after the crops have been cut and removed by the owners.—T.

† The day of 12 hours is divided into 8 divisions.—T.

the days as best they could.[29] One day, in the month of Jaishtha, while the Sun was in the meridiam, the Brāhmana was engaged in picking up grains of corn. Afflicted by heat and hunger, he was practising even this penance.[30] Unable to obtain grains of corn, the Brāhmana soon became worn out with hunger and toil. Indeed, with all the members of his family, he had no food to eat.[31] That best of Brāhmanas passed the days in great suffering. One day, after the sixth division came, he succeeded in obtaining a *prastha* of barley.[32] That barley was then reduced by those ascetics to powder for making what is called *Saktu* of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire,[33] those ascetics divided that little measure of powdered barley amongst themselves so that the share of each came up to the measure of a *Kudava*.* As they were about to sit down for eating, there came unto their abode a guest.[34] Beholding the person who came as a guest, all of them became exceedingly glad. Indeed, seeing him, they saluted him and made the usual enquiries of welfare.[35] They were of pure minds, self-restrained, and endued with faith and control over the passions. Freed from malice, they had conquered wrath. Possessed of piety, they were never pained at the sight of other people's happiness.[36] They had cast off pride and haughtiness and anger. Indeed, they were conversant with every duty, ye foremost of regenerate ones! Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said,—'This is the *Arghya* for thee. This water is for washing thy feet. There are scattered some Kuça grass for thy seat, O sinless one.[37-38] Here is some clean *Saktu* acquired by lawful means, O puissant one! Given by us, O foremost of regenerate persons, do thou accept it!'[39] Thus addressed by them, that Brāhmana accepted the Kudava of powdered barley that was offered to him and ate it all. But his hunger,

* A 'prastha' is made up of four 'Kudavas.' A 'Kudava' is equal to about twelve double handfuls.—T.

O king, was not appeased by what he ate.[40] The Brāhmana in the observance of the *Unccha* vow, seeing that his guest's hunger was still unappeased, began to think of what other food he could place before him for gratifying him.[41] Then his wife said unto him,—'Let my share be given unto him! Let this foremost of regenerate persons be gratified and let him then go whithersoever he will!'[42] Knowing that his chaste wife who said so was herself afflicted by hunger, that best of Brāhmanas could not approve of her share of the powdered barley being given to the guest.[43] Indeed, that best of Brāhmanas possessed of learning, knowing from his own state that his aged, toil-worn, cheerless,[44] and helpless wife was herself afflicted by hunger and seeing that lady who had been emaciated into mere skin and bones was quivering with weakness, addressed her and said,—'O beautiful one, with even animals, with even worms and insects,[45] wives are fed and protected. It behooveth thee not, therefore, to say so. The wife treats her lord with kindness and feeds and protects him.[46] Everything appertaining to religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife. Indeed, the merits of a person himself as also of his deceased ancestors depend also on her.[47] The wife should know her lord by his acts. Verily, that man who fails to protect his wife earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring regions of happiness hereafter.'[48] Thus addressed, she answered him, saying,—'O regenerate one, our religious acts and wealth are united. Do thou take a fourth of this barley! Indeed, be gratified with me!'[49] Truth, pleasure, religious merit, and Heaven as acquirable by good qualities, of women, as also all the objects of their desire, O foremost of regenerate ones, are dependent on the husband.[50] In the production of offspring the mother contributes her blood. The father contributes his seed. The husband is the highest deity of the wife. Through the grace of the husband, women obtain both pleasure and offspring as the reward.[51] Thou art my *Pati* (lord) for the protection thou givest me. Thou art my *Bhartri* for the

means of sustenance thou givest me. Thou art, again, boon-giver to me in consequence of thy having presented me a son. Do thou, therefore, (in return for so many favours), take my share of the barley and give it unto the guest.[52] Overcome by decrepitude, thou art of advanced years. Afflicted by hunger thou art exceedingly weakened. Worn out with fasts, thou art very much emaciated. (If thou couldst part with thy share, why should not I part with mine)?'[53] Thus addressed by her, he took her share of the powdered barley and addressing his guest, said,—'O regenerate one, O best of men, do thou accept this measure of powdered barley as well!'[54] The Brāhmana, having accepted that quantity, immediately ate it up, but his hunger was not yet appeased. Beholding him ungratified, the Brāhmana in the observance of the *Unccha* vow became thoughtful.[55] His son then said unto him,—'O best of men, taking my share of the barley do thou give it to the guest! I regard this act of mine as one of great merit. Therefore, I do it![56] Thou shouldst be always maintained by me with great care. Maintenance of the father is a duty which the good always covet.[57] The maintenance of the father in his old age is the duty ordained for the son. Even this is the eternal *çruti* (audition) current in the three worlds, O learned Rishi![58] By barely living thou art capable of practising penances. The life-breath is the great deity that resides in the bodies of all embodied creatures!'*[59]

"The father, at this, said,—'If thou attainest to the age of even a thousand years, thou wilt still seem to me to be only a little child. Having begotten a son, the sire achieves success through him.[60] O puissant one, I know that the hunger of children is very strong. I am old. I shall somehow succeed in holding my life breaths. Do thou, O son, become strong

* This Verse is rather obscure. I am not sure that I have understood it correctly. The sense seems to be this: thou art capable of enduring much. Indeed, by barely living, thou art capable of earning religious merit. for life-breath is a great deity. He should not be cast off. Thy life is at stake, for if this guest be not gratified, the thought of it will kill thee. Do thou, therefore, protect thy life by gratifying this guest with my share of the barley.—T.

(by eating the food that has fallen to thy share).[61] Old and decrepit as I am, O son, hunger scarcely afflicts me. I have, again, for many years, practised penances. I have no fear of death.—[62]

'The son said,—I am thy offspring. The Cruti declares that one's offspring is called *putra* because one is rescued by him. One's own self, again, takes birth as one's son. Do thou, therefore, rescue thyself by thy own self (in the form of thy son)!—[63]

'The father said,—In form thou art like me. In conduct and in self-restraint also thou art my like! Thou hast been examined on various occasions by me. I shall, therefore, accept thy share of the barley, O son![64]—Having said this, that foremost of regenerate persons cheerfully took his son's share of the barley and smilingly presented it to his regenerate guest.[65] Having eaten that barley also, the guest's hunger was not appeased. The righteous-souled host in the observance of the *unccha* vow became ashamed (at the thought that he had nothing more to give).[66] Desirous of doing what was agreeable to him, his chaste daughter in-law then, bearing her share of the barley, approached him and said,[67]—Through thy son, O learned Brāhmana, I shall obtain a son. Do thou, therefore, take my share of the barley and give it unto this guest![68] Through thy grace, numerous regions of beatitude will be mine for eternity. Through a grandson one obtains those regions repairing whither one has not to endure any kind of misery.[69] Like the triple aggregate beginning with Religion, or the triple aggregate of sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson.[70] The son is called *Putra* because he frees his sires from debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good.—[71]

'The father-in-law said,—O thou of excellent vows and conduct, beholding thee wasted by wind and sun, deprived of thy very complexion, emaciated, and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of righteousness as to take thy share of the

barley? O auspicious damsel, it behooves thee not to say so, for the sake of those auspicious results for which every family must strive.*[72-73] O auspicious damsel, how can I behold thee at even this, the sixth division of the day, abstaining from food and observing vows? Thou art endued with purity and good conduct and penances. Alas, even thou hast to pass thy days in so much misery![74] Thou art a child, afflicted by hunger, and belongest to the softer sex. Thou shouldst be always protected by me! Alas, I have to see thee worn out with fasts, O thou that art the delighter of all thy kinsmen!—[75]

'The daughter-in-law said,—Thou art the senior of my senior, since thou art the deity of my deity! Thou art verily the god of my god. Do thou, therefore, O puissant one, take my share of the barley.[76] My body, life-breaths, and religious rites have all one purpose, *viz.*, the service of my senior. Through thy grace, O learned Brāhmana, I shall obtain many regions of happiness hereafter![77] I deserve to be looked after by thee. Know, O regenerate one, that I am wholly devoted to thee! Cherishing also this thought, *viz.*, that my happiness is thy concern, it behooveth thee to take this my share of the barley!—[78]

'The father-in law said,—O chaste lady, in consequence of such conduct of thine thou wilt for ever shine in glory, for endued with vows and steadiness in religious rites, thy eyes are directed to that conduct which should be observed towards seniors.[79] Therefore, O daughter-in-law, I shall take thy share of the barley. Thou deservest not to be deceived by me, reckoning all thy virtues. Thou art truly, O blessed damsel, the foremost of all persons observing the duties of righteousness![80]—Having said so unto her, the Brāhmana took her share of the barley and gave it unto his guest. At this the guest became gratified with that high-souled Brāhmana endued with great piety.[81] With gratified soul, that first of regenerate persons, possessed of great eloquence, who was none else than the deity of Righteousness in a human form, then

* The sense is this: for the sake of those auspicious results after which every family should strive, the daughter-in-law should be well treated. How then can I deprive thee of food?—T.

addressed that foremost of Brāhmanas and said,[82]—O best of regenerate ones, I am exceedingly gratified with this pure gift of thine, this gift of what was acquired by lawful means by thee, and which thou didst freely part with, aggreably to the rules of righteousness![83] Verily, this gift of thine is being bruited about in Heaven by the denizens of that happy region. Behold, flowers have been rained down from the firmament on the Earth![84] The celestial Rishis, the deities, the Gandharvas, those who walk before the deities, and the celestial messengers, are all praising thee, struck with wonder at thy gift.[85] The regenerate Rishis who dwell in the regions of Brahma, seated on their cars, are solicitous of obtaining thy sight. O foremost of regenerate persons, go to Heaven![86] The Pitris residing in their own region have all been rescued by them. Others also who have not attained to the position of Pitris have equally been rescued by thee for countless Yugas.[87] For thy Brahmacharyya, thy gifts, thy sacrifices, thy penances, and thy acts of piety done with a pure heart, go thou to Heaven![88] O thou of excellent vows, thou practisest penances with great devotion. Thy gifts have, therefore, gratified the deities highly, O best of regenerate ones![89] Since thou hast made this gift, in a season of great difficulty, with a pure heart, thou hast, by this act of thine, conquered Heaven![90] Hunger destroys one's wisdom and drives off one's righteous understanding. One whose intelligence is overwhelmed by hunger casts off all fortitude.[91] He, therefore, that conquers hunger conquers Heaven without doubt. One's righteousness is never destroyed as long as one cherishes the inclination of making gifts.[92] Disregarding filial affection, disregarding the affection one feels for one's wife, and reckoning righteousness as the foremost, thou hast paid no heed to the cravings of nature.[93] The acquisition of wealth is an act of slight merit. Its gift to a deserving person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion (in the matter of gift) is fraught with the highest merit.[94] The door of Heaven is very difficult to see. Through heedlessness men fail to obtain a sight of it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and

affection. Verily, Heaven's door is unapproachable.[95] Those men who have subdued wrath and conquered their passions, those Brāhmanas who are endued with penances and who make gifts according to the measnre of their ability, succeed in beholding it.[96] It has been said that he that gives away a hundred, having a thousand, he that gives away ten, having a hundred, and he that gives a handful of water, having no wealth, are all equal in respect of the merit they earn.[97] King Rantideva, when divested of all his wealth, gave a small quantity of water with a pure heart. Through this gift, O learned Brāhmana, he went to Heaven.[98] The deity of righteousness is never gratified so much with large gifts of costly things as with gifts of even things of no value, if acquired lawfully and given away with devotion and faith.[99] King Nriga had made gifts of thousands of kine unto the regenerate class. By giving away only one cow that did not belong to him, he fell into Hell.[100] Uçinara's son Civi of excellent vows, by giving away the flesh of his own body, is rejoicing in Heaven, having attained to the regions of the righteous.[101] Mere wealth is not merit. Good men acquire merit by exerting to the best of their powder and with the aid of pious means. One does not acquire such merit by means of even diverse sacrifices as with even a little wealth that has been earned lawfully.[102] Through wrath, the fruits of gifts are destroyed. Through cupidity one fails to go to Heaven. One conversant with the merits of gift, and leading a just course of conduct succeeds, through penances, in enjoying Heaven.[103] The fruit, O Brāhmana, of this gift made by thee (of a *prastha* of powdered barley) is much greater than what one acquires by many Rājasuya sacrifices with profuse gifts or many Horse-sacrifices.[104] With this *prastha* of powdered barley thou hast conquered the eternal region of Brahman. Go thou in happiness, O learned Brāhmana, to the abode of Brahman that is without the stain of darkness.[105] O foremost of regenerate persons, a celestial car is here for all of you. Do thou ascend it as pleasest thee! O Brāhmana, I am the deity of Righteousness. Behold me![106] Thou hast rescued thy body. The fame of thy achievement will last in the world. With thy

wife, thy son, and thy daughter-in-law, go now to Heaven.[107] —After the deity of Righteousness had said these words, that Brāhmana, with his wife, son and daughter-in-law, proceeded to Heaven.[108] After that learned Brāamana, conversant with all duties, had thus ascended to Heaven with his son, daughter-in-law, and wife numbering the fourth, I came out of my hole.[109] There with the scent of that powdered barley, with the mire caused by the water (which the Brāhmana had given to his guest), with the contact (of my body) with the celestial flowers that had been rained down, with the particles of the barley-powder which that good man had given away,[110] and the penances of that Brāhmana, my head became gold. Behold, in consequence of the gift of that Brāhmana who was firm in truth, and his penances, half of this my ample body has became golden ![111-112] Ye regenerate ones, for converting the rest of my body into gold I repeatedly repair, with a cheerful heart, to the retreats of ascetics and the sacrifices performed by kings.[113] Hearing of this sacrifice of the Kuru king endued with great wisdom, I came hither with high hopes. I have not, however, been made gold.[114] Ye foremost of Brāhmanas, it was for this that I uttered those words, *viz.*, that this sacrifice can by no means compare with (the gift of) that *prastha* of powdered barley ![115] With the grains of that *praitha* of powdered barley, I was made gold on that occasion. This great sacrifice, however, is not equal to those grains. Even this is my opinion.'[116] Having said those words unto all those foremost of Brāhmanas, the mungoose disappeared from their sight. Those Brāhmanas then returned to their respective homes."[117]

Vaiçampāyana continued,—"O conquerer of hostile towns, I have now told thee all relating to that wonderful incident which occurred in that great Horse-sacrifice.[118] Thou shouldst not, O king, think highly of sacrifice. Millions of Rishis have ascended to Heaven with the aid of only their penances.[119] Abstention from injury as regards all creatures, contentment, conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice."[120]

Section XCI.

Janamejaya said,—"O puissant Rishi, kings are attached to sacrifices. The great Rishis are attached to penances. Learned Brāhmanas are observant of tranquillity of mind, peacefulness of behaviour, and self-restraint.[1] Hence it seems that nothing can be seen in this world which can compare with the fruits of sacrifices. Even this is my conviction. That conviction, again, seems to be undoubtedly correct.[2] Inumerable kings, O best of regenerate persons, having worshipped the deities in sacrifices, earned high fame here and obtained Heaven hereafter.[3] Endued with great energy, the puissant chief of the deities, *viz.*, Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his wishes.[4] When king Yudhishthira, with Bhima and Arjuna by him, resembled the chief of the deities himself in prosperity and prowess,[5] why then did that mungoose depreciate that great Horse-sacrifice of the high-souled monarch?"[6]

Vaiçampāyana said,—"Do thou listen to me, O king, as I discourse to thee duly, O Bhārata, on the excellent ordinances relating to Sacrifice and the fruits also, O ruler of men, that sacrifice yields![7] Formerly, on one occasion Cakra performed a particular sacrifice. While the limbs of the sacrifice were spread out, the Ritwijas became busy in accomplishing the diverse rites ordained in the scriptures.[8] The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around. The deities were summoned one by one by contented Brāhmanas of great learning uttering scriptural Mantras in sweet voices. Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yajurveda in soft accents.[9-10] The time came for slaughtering the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt compassion for them.[11] Beholding that the animals had all become cheerless, those Rishis, endued with wealth of penances, approached Cakra

and said unto him,—'This method of sacrifice is not auspicious![12] Desirous of acquiring great merit as thou art, this is verily an indication of thy unacquaintance with sacrifice. O Purandara, animals have not been ordained to be slaughtered in sacrifices.[13] O puissant one, these preparations of thine are destructive of merit! This sacrifice is not consistent with righteousness. The destruction of creatures can never be said to be an act of righteousness![14] If thou wishest it, let thy priests perform thy sacrifice according to the Āgama. By performing a sacrifice according to the (true import of the) scriptural ordinances, great will be the merit achieved by thee.[15] O thou of a hundred eyes, do thou perform the sacrifice with seeds of grain that have been kept for three years. Even this, O Cakra, would be fraught with great righteousness and productive of fruits of high efficacy!'[16] The deity of a hundred sacrifices, however, influenced by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis.[17] Then, O Bhārata, a great dispute arose in that sacrifice of Cakra between the ascetics as to how sacrifices should be performed, that is, should they be performed with mobile creatures or with immobile objects.[18] All of them were worn out with disputation. The Rishis then, those beholders of truth, having made an understanding with Cakra (about referring the matter to arbitration) asked king Vasu.[19]—'O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with seeds and juices?'[20] Hearing the question, king Vasu, without at all judging of the strength or weakness of the arguments on the two sides, at once answered, saying.—'Sacrifices may be performed with whichever of the two kinds of objects is ready.'[21] Having answered the question thus, he had to enter the nether regions. Indeed, the puissant ruler of the Chedis had to undergo that misery for having answered falsely.[22] Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the puissant and self-born Lord himself of creatures.[23] Gifts made by a sinner with an impure understanding, for this, even when very large, become lost. Such gifts go for nothing.[24] By the gifts made by a person

of unrighteous conduct,—one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either here or hereafter.[25] That person of little intelligence who, from desire of acquiring merit, performs sacrifices with wealth acquired by unrighteous means, never succeeds in earning merit.[26] That low wretch of sinful soul, who hypocritically assuming a garb of righteousness makes gifts unto Brāhmanas, only creates the conviction in men about his own righteousness, (without earning true merit).[27] That Brāhmana of uncontrolled conduct, who acquires wealth by sinful acts, overwhelmed by passion and stupefaction, attains at last to the goal of the sinful.[28] Some one, overwhelmed by cupidity and stupefaction, becomes bent on storing wealth. He is seen to persecute all creatures, urged by a sinful and impure understanding.[29] He who, having acquired wealth by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world in consequence of the wealth having been earned by unrighteous means.[30] Men endued with wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or potherbs or water or leaves, acquired great merit and proceeded to Heaven.[31] Even such gifts are fraught with righteousness and equl to high austerities. Such gifts, as also compassion to all creatures, and Brahmacharyya, truthfulness of speech, and kindness, and fortitude, and forgiveness,[32] constitute the eternal foundations of Righteousness which itself is eternal. We hear of Viçvāmitra and other kings of ancient times.[33] Indeed, Viçvāmitra, and Asita, and king Janaka, and Kakshasena and Ārshtisena, and king Sindhudwipa,[34]—these and many other kings, endued with wealth of penances, having made gifts of articles acquired lawfully, have attained to high success.[35] Those amongst Brāhmanas and Kshatriyas and Vaiçyas and Cudras who betake themselves to penances O Bhārata, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven."[36]

SECTION XCII.

Janamejaya said,—"If, O illustrious one, Heaven is the fruit of wealth acquired by lawful means, do thou discourse to me fully on it. Thou art well-conversant with the subject and, therefore, it behooveth thee to explain it.[1] O regenerate one, thou hast said unto me what the high fruit was that accrued unto that Brāhmana, who lived according to the *Uncha* mode, through his gift of powdered barley. Without doubt, all thou hast said is true.[2] In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of regenerate persons, it behooveth thee to expound this to me in all its details!"[3]

Vaiçampāyana said,—"In this connection is cited this old narrative, O chastiser of foes, of what occurred in former days in the great sacrifice of Agastya.[4] In olden days, O king, Agastya of great energy, devoted to the good of all creatures, entered into a Dikshā extending for twelve years.*[5] In that sacrifice of the high-souled Rishi many Hotris were engaged that resembled blazing fires in the splendour of their bodies. Among them were men that subsisted upon roots or fruits, or that used two pieces of stone only for husking their corn, or that were supported by only the rays (of the moon).[6] Among them were also men who never took any food unless it was placed before them by others solicitious of feeding them, and those who never ate anything without having first served the deities, the Pitris, and guests, and those who never washed the food which they took. There were also Yatis and Vikshus among them, O king.[7] All of them were men who had obtained a sight of the deity of Righteousness in his embodied form. They had subjugated wrath and acquired a

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* The 'Dikshā' consists of the initiatory rites undergone by one desirous of performing a particular sacrifice or completing a particular vow. Some auspicious day is selected. Mantras are uttered and the purpose is expressed in words. There were many long-extending sacrifices which were partly of the nature of vows. Till their completion the performer or observer is said to undergo the period of 'Dikshā.'—T.

complete mastery over all their senses. Living in the observance of self-restraint, they were freed from pride and the desire of injuring others.[8] They were always observant of a pure conduct and were never obstructed (in the prosecution of their purposes) by their senses. Those great Rishis attended that sacrifice and accomplished its various rites.[9] The illustrious Rishi (Agastya) acquired the food that was collected in that sacrifice and that came up to the required measure, by lawful means according to the best of his power.[10] Numerous other ascetics at that time performed large sacrifices. As Agastya, however, was engaged in that sacrifice of his,[11] the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth). At the intervals, O king, of the sacrificial rites, this talk occurred among those Rishis of cleansed souls about the high-souled Agastya, *viz.*,—'This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity.[12-13] The deity of the clouds, however, has ceased to pour rain. How, indeed, will food grow? This sacrifice of the Rishi, ye Brāhmanas, is great and extends for twelve years.[14] The deity will not pour rain for these twelve years. Reflecting on this, it behooveth you to do some favour unto this Rishi of great intelligence, *viz.*, Agastya of severe penances.' When these words were said, Agastya of great prowess,[15-16] gratifying all those ascetics by bending his head, said, —'If Vāsava does not pour rain for those twelve years,[17] I shall then perform the mental sacrifice. Even this is the eternal ordinance. If Vāsava does not pour rain for these twelve years,[18] I shall then perform the Touch-sacrifice. Even this is the eternal sacrifice. If Vāsava does not pour rain for these twelve years,[19] I shall then, putting forth all my exertion, make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows. This present sacrifice of mine, with seeds, has been arranged for by me with labour extending for many years.*[20] I shall, with seeds,

* The first line of 20 is differently read in the Bombay text. It runs,—'steadfastly observing my vow, I shall make arrangements for many sacrifices, creating the articles I want by thought alone (or fiats of my will).'—T.

accomplish much good. No impediment will arise. This my sacrifice is incapable of being baffled.[21] It matters little whether the deity pours rain or no downpours happen. Indeed, if Indra does not, of his own will, show any regard for me,[22] I shall, in that case, transform myself into Indra and keep all creatures alive. Every creature, on whatever food he has been nourished, will continue to be nourished on it as before.[23] I can even repeatedly create a different order of things. Let gold and whatever else of wealth there is, come to this place today![24] Let all the wealth that occurs in the three worlds come here today of its own accord! Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras,[25] and Viçwāvasu, and others there are (of that order), approach this sacrifice of mine! Let all the wealth that exists among the Northern Kurus,[26] come of their own accord to these sacrifices. Let Heaven, and all those who have Heaven for their home, and Dharma himself, come hither!'[27]—After the ascetic had uttered these words, everything happened as he wished, in consequence of his penances, for Agastya was endued with a mind that resembled a blazing fire and was possessed of extraordinary energy.[28] The Rishis who were there beheld the power of penances with rejoicing hearts. Filled with wonder they then said these words of grave import.[29]

"The Rishis said,—'We have been highly gratified with the words thou hast uttered. We do not, however, wish that thy penances should suffer any diminution. Those sacrifices are approved by us which are performed by lawful means. Indeed, we desire duly those sacrifices which rest on lawful means.*[30] Earning our food by lawful means and observant of our respective duties, we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites.[31] We should adore the deities, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our abode, observing

* Probably, the sense is this: if a Brāhmana produced extraordinary results by his penances, a portion of his penances was supposed to be destroyed. The Rishis did not like that any portion of Agastya's penances should be spent for completing his sacrifice.—T.

lawful methods. That understanding, which is freed from the desire of inflicting any kind of injury on others, is approved by us.[32-33] Thou shouldst always, O puissant one, commend such abstention from injury in all sacrifices. We shall then be highly gratified, O foremost of regenerate ones. After the completion of thy sacrifice, when dismissed by thee, we shall then, leaving this place, go away.'[34] As they were saying these words, Purandara, the chief of the deities, endued with great energy, beholding the power of Agastya's penances, poured rain.[35] Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of immeasurable prowess, the deity of rain poured rain that met the wishes of men in respect of both quantity and time.[36] Placing Vrihaspati before him, the chief of the deities came there, O royal sage, and gratified the Rishi Agastya.[37] On the completion of that sacrifice, Agastya, filled with joy, worshipped all those great Rishis duly and then dismissed them all."[38]

Janamejaya said,—"Who was that mungoose with a golden head, that said all those words in a human voice? Asked by me, do thou tell me this!"[39]

Vaiçampāyana said,—"Thou didst not ask me before and, therefore, I did not tell thee. Hear as I tell thee who that mungoose was and why he could assume a human voice.[40] In former times, the Rishi Jamadagni purposed to perform a Crāddha. His Homa-cow came to him and the Rishi milked her himself.[41] He then placed the milk in a vessel that was new, durable, and pure. The deity Dharma, assuming the form of anger, entered that vessel of milk.[42] Indeed, Dharma was desirous of ascertaining what that foremost of Rishis would do when seeing some injury done to him. Having reflected thus, Dharma spoiled that milk.[43] Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him. Anger, then, assuming the form of a Brāhmana lady, showed himself to the Rishi.[44] Indeed, Anger, finding that he had been conquered by that foremost one of Bhrigu's race, addressed him, saying,—'O chief of Bhrigu's race, I have been conquered by thee. There is a saying among men that the Bhrigus are very wrathful. I now find that that saying

is false, since I have been subdued by thee![45] Thou art possessed of a mighty soul. Thou art endued with forgiveness. I stand here today, owning thy sway. I fear thy penances, O righteous one! Do thou, O puissant Rishi, show me favour!'[46]

"Jamadagni said,—'I have seen thee, O Anger, in thy embodied form. Go thou whithersoever thou likest, without any anxiety. Thou hast not done me any injury today. I have no grudge against thee![47] Those for whom I had kept this milk are the highly blessed Pitris. Present thyself before them and ascertain their intentions.'[48] Thus addressed, penetrated with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mungoose.[49] He then began to gratify the Pitris in order to bring about an end of his curse. By them he was told these words:—'By speaking disrespectfully of Dharma thou shalt attain to the end of thy curse!'[50] Thus addressed by them, he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices. It was he that came to the great sacrifice of king Yudhishthira.[51] Dispraising the son of Dharma by a reference to the *prastha* of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma's son) was Dharma's self.[52] Even this is what occurred in the sacrifice of that high-souled king. The mungoose disappeared there in our very sight.*"[53]

FINIS AÇWAMEDHA PARVA.

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* It is difficult to resist the conviction that as much of this section as relates to the mungoose is an interpolation. The Brāhmanas could not bear the idea of a sacrifice with such profusion of gifts, as that of Yudhishthira, being censurable. Hence the invention about the transformation of the mungoose. Truly speaking, the doctrine is noble of the gift of a small quantity of barley made under the circumstances being superior in point of merit to even a Horse-sacrifice performed by a king with gifts in profusion made to the Brāhmanas.—T.

THE MAHABHARATA

OF

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यच्चिन्तितं तदिह दूरतरं प्रयाति
यच्चेतसा न गणितं तदिहाभ्युपैति ।

*   *   *   *

That which I had never thought of in even my dreams has come to pass! That hope which I had always nursed in my heart of hearts has gone away. The poet has sung—

The best laid schemes o'men and mice aft gang agley.

Disappointment, therefore, is the rule of the universe. Who am I to complain of my hopes not being fulfilled when incarnated Vishnu himself had to lament for the frustration of his hopes? On the eve of his coronation prince Rāma had to contemplate the prospect of an exile into the woods for full fourteen years at the command of a sire who would have poured his best blood than utter that command! The incarnated deity knew what was in store for him; yet he had to lament as a human being. Quick is the change from pleasure to pain; quick the change from health to disease; quick the disappearance of hopes seemingly founded on rocks. Such change is the common lot of humanity. It is the universal condition of existence. To murmur at it would be vain. Yet consolation is difficult of attainment. Tears are as much a law of Nature as the frustration of hopes that forces them out.

My husband had worked day and night to bring the English translation of the Mahābhārata to a close. Anxieties of diverse kinds filled his mind. These were principally connected with money,—money needed to carry on the enterprise to its termination. Those anxieties produced their natural effect. They preyed on his body. His health had been robust. Sojourns to many parts of the country, in seasons again that were unfavourable, told on his health. He caught a fever that proved obstinate. He placed himself under the best physicians, but no treatment was productive of good. His fever soon brought on an attack of diabetes—that certain effect of mental anxiety. The physicians recommended a cessation of all labour. This, in his case, was simply impossible. For twelve long years he

had been employed on a task that has cost a mint of money. He was a poor man himself. The competence that he had secured after years of economy and toil as a book-seller he had devoted to the Bhārata Kāryālaya. He had brought out several editions of the Mahābhārata in Sanskrit as also the Rāmāyana and the Harivança. When he undertook the English translation of the Mahābhārata his resources had dwindled away. He relied entirely on public support. Fortunately for him, the measure of that support came up to his expectations. But the labour he had to undergo for bringing about this result was enormous. How to make the two ends meet was with him always a difficulty. His thoughts were constantly employed on it. Even during his illness, when he was no longer able to stir out of his chamber and had taken to his bed, he had only one thought, *viz.*, the completion of the Mahābhārata. It is my firm belief that this anxiety stood in the way of his recovery.

If my poor husband had been spared a few months more, the satisfaction would have his of seeing the completion of his enterprise. The XCIV th fasciculus was out when he breathed his last. Upwards of a year ago, the presentiment had possessed him that he would not live to complete his task. He was not superstitious, but I heard him say this several times. Alas, that presentiment of his has been verified !

Through the grace of Vāsudeva-Krishna, my husband lived to see a portion of the Açwamedha Parva completed. Before, however, that Parva could be completed and the next, *viz.*, the Āçramavāsika Parva, could be taken up, he left this scene of his labour and forced me to take leave of the Āçrama (mode of life) in which I was. If I can, by any means, get through the unfinished portion of my husband's work, which is not much, I shall consider my life as really spent for the benefit of myself, my husband, and the world.

Since my husband's demise I have been able to issue three fascicules, *viz.*, the XCV th, the XCVI th, and the XCVII th. My husband left no property except his house and some copies of the Mahābhārata in Sanskrit and English. The house I am unable to dispose of at present, for if I do it, where shall I live and where will the office with the press and the books

be located? Very little has accrued from the sale of the books. Besides the publication of these three parts, I had to perform the Crāddha of my husband. The matter was managed, however, with the greatest economy.

Under the circumstances, I have been obliged, in issuing these three fascicules, to dispose of my little *Stridhan* in the form of the few gold and silver ornaments I had. I have nothing more to devote to the work. Three or four more fascicules have to be issued. At the lowest estimate these will cost about Rs. 6,000. My husband was prepared to beg from door to door for completing his task. As a *Purdanashin* Hindu widow, it is not given to me to do the same. Those who know the customs of my country are aware of the restrictions imposed on a Hindu lady's intercourse with the world. Difficulties, therefore, stare me on every side. I know not what to do. Whatever, however, those difficulties, I cannot abandon the enterprise at this stage. I cannot disobey the last injunction of my husband. On even his death-bed, when his voice almost failed him, he had one thought. He repeatedly reminded me, more by signs than by words, that omitting his very Crāddha if need be, stinting myself to the bearest necessaries for the support of life by following the rigid discipline of *Brahmacharyya* prescribed for a Hindu widow, I should complete the work. He named his patrons and friends and expressed his desire that I should appeal to them and to others for the required funds. Even at his death bed he was full of hope that if his patrons and friends on one hand, and the Government and the chiefs of the land, on the other, be appealed to the funds necessary for the completion of his work will not be wanting. More than a lac of Rupees has been found for the enterprise. Will not this small fraction of Rs. 6,000 be found for reaching the end? Will those who have done so much for my husband, who enabled him to reach a point so near completion, abandon me now? I am like a ship-wrecked person that is not only within sight of land but that is very near to a populous shore. A short rope thrown down by a generous individual may rescue me. Is there none to throw that rope down? I cannot believe that in this wide world teeming with so many generous men, even this

measure of aid will be refused to me. No, Religion is still a living force. Charity still occupies a niche of the human heart.

The British Government has done much for the work. If my husband lived, he could not apply to Government again after its signal kindness to him. My husband. however, is no more. I am a helpless Hindu widow. I am obliged to look to Government, therefore, in the first instance, for some help.

The same must be said of the Indian chiefs and princes. Many of them have shown considerable kindness to my husband. If he had lived, he could scarcely have approached the same personages with a prayer for further help. In his absence, I have no other means than to approach them also with my humble prayer.

I address my prayer to the Zamindars and the landed aristocracy of my country. Any one of them may render me effectual aid. And lastly, I humbly appeal to the subscribers and other recipients of the publication.

I cannot conclude this appeal without expressing my sincere thanks to Babu Kisori Mohan Ganguli, the translator, and Babu Aghore Nath Banerjee, the Manager of the Bhārata Kāryālaya. Without their active help I could have done nothing, utterly helpless as I found myself on the death of my poor husband. Seeing how anxious my husband was about the completion of the work, Babu Kisori Mohan, for relieving him of that anxiety as much as possible, gave him the solemn promise that so for as the literary execution of the project was concerned, he (Babu Kisori Mohon) would any how accomplish it, postponing, if need be, every other work in which he is engaged. The kindness of Babu Aghore Nath also can never be forgotten by me. Since my husband's death, Babu Aghore Nath has worked with greater diligence than ever, and has been the soul of the Kāryālaya in every direction. May God reward them both for their singular kindness to a helpless widow ! No amount of money, even if I had money to give, would be a fit return for their valuable services.

SUNDARI BĀLĀ RĀY.

THE MAHABHARATA.

ACRAMAVASIKA PARVA.

Section I.

(*Açramavāsa Parva.*)

Bowing down unto Nārāyana, and Nara, the foremost of men, and unto the goddess Sarasvati also, should the word Jaya be then uttered.

Janamejaya said,—"After having acquired their kingdom, how did my grandsires, the high-souled Pāndavas, conduct themselves towards the high-souled king Dhritarāshtra ?[1] How, indeed, did that king who had all his counsellors and sons slain, who was without a refuge, and whose affluence had disappeared, behave ? How also did Gāndhāri of great fame conduct herself ?[2] For how many years did my high-souled grandsires rule the kingdom ? It behooveth thee to tell me all this !"[3]

Vaiçampāyana said,—"Having got back their kingdom, the high-souled Pāndavas, their foes all slain, ruled the Earth, placing Dhritarāshtra at their head.[4] Vidura, and Sanjaya, and Yuyutsu of great intelligence, who was Dhritarāshtra's son by his Vaiçyā wife, used to wait upon Dhritarāshtra.[5] The Pāndavas used to take the opinion of that king in all matters. Indeed, for ten and five years, they did all things under the advice of the old king.[6] Those heroes used very often to go to that monarch and sit beside him, after having worshipped his feet, agreeably to the wishes of king Yudhishthira the just.[7] They did all things under the command of Dhritarāshtra who smelt their heads in affection. The daughter of king Kuntibhoja also obeyed Gāndhāri in everything.[8] Draupadi and Subhadrā and the other ladies of the Pāndavas behaved towards the old king and the queen as if they were

their own father-in-law and mother in-law.[9] Costly beds and robes and ornaments, and food and drink and other enjoyable articles, in profusion and of such superior kinds as were worthy of royal use,[10] were presented by king Yudhishthira unto Dhritarāshtra. Similarly, Kunti behaved towards Gāndhāri as towards a senior.[11] Vidura, and Sanjaya, and Yuyutsu, O thou of Kuru's race, used to always wait upon the old k whose sons had all been slain.[12] The dear brother-in-la Drona, *viz.*, the very superior Brāhmana, Kripa, that mice bowman, also attended upon the king.[13] The holy Vyāsa also used to often meet with the old monarch and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rākshasas.[14] Vidura, under the orders of Dhritarāshtra, superintended the discharge of all acts of religious merit and all that related to the administration of the law.[15] Through the excellent policy of Vidura, by the expenditure of even a small wealth, the Pāndavas obtained numerous agreeable services from their feudatories and followers.[16] King Dhritarāshtra liberated prisoners and pardoned those that were condemned to death. King Yudhishthira the just never said anything to this.[17] On those occasions when the son of Amvikā went on pleasure excursions, the Kuru king Yudhishthira of great energy used to give him every article of enjoyment.[18] Arālikas, and juice-makers, and makers of Rāgakhāndavas waited on king Dhritarāshtra as before.*[19] Pāndu's son collected costly robes and garlands of diverse kinds and duly offered them to Dhritarāshtra.[20] Maireya wines, fish of various kinds, and sherlets and honey, and many delightful kinds of food prepared by modifications (of diverse articles), were caused to be made for the old king as in his days of prosperity.[21] Those kings of Earth who came there one after another, all used to wait upon the old Kuru monarch as before.[22] Kunti, and Draupadi, and

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* The derivation of 'Arālikas' is explained by Nilakantha thus: 'Potherbs cut off with a kind of weapon called 'Arā' are called 'Arālu.' They who were expert in cooking those potherbs were called 'Arālikas.' 'Rāgakhāndava' was manufactured from *Piper longum*, dry ginger, sugar, and the juice of *Phaseolus Mango*.—T.

she of the Sāttwata race, possessed of great fame, and Ulupi, the daughter of the snake chief, and queen Chitrāngadā,[23] and the sister of Dhrishtaketu, and the daughter of Jarāsandba,—these and many other ladies, O chief of men,[24] used to wait upon the daughter of Suvala like maids of all work. That Dhritarāshtra, who was deprived of all his children, might not feel unhappy in any matter,[25] was what Yudhishthira often said unto his brothers to see. They also, on their part, listening to these commands of grave import from king Yudhishthira, showed particular obedience to the old king.[26] There was one exception, however. It embraced Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarāshtra, did not disappear from the heart of that hero. (He remembered those incidents still)."[27]

Section II.

Vaiçampāyana said,—"Thus worshipped by the Pāndavas, the royal son of Amvikā passed his time happily as before, waited upon and honoured by the Rishis.[1] That perpetuater of Kuru's race used to make those foremost of offerings which should be given to the Brāhmanas. The royal son of Kunti always placed those articles under Dhritarāshtra's control.[2] Destitute of malice as king Yudhishthira was, he was always affectionate towards his uncle. Addressing his brothers and councillors, the king said,[3]—'King Dhritarāshtra should be honoured both by myself and you all! He, indeed, is a well-wisher of mine who is obedient to the commands of Dhritarāshtra.[4] He, on the other hand, who behaves otherwise towards him, is my enemy. Such a man should certainly be punished by me!' On days of performing the rites ordained for the Pitris, as also in the Crāddhas performed for his sons and all well-wishers, the high-souled Kuru king. Dhritarāshtra, gave away unto Brāhmanas, as each deserved, as profuse measures of wealth as he liked.[5-6] King Yudhishthira the just, and Bhima, and Arjuna, and the twins, desirous of doing what was agreeable to the old king, used to execute all his orders.[7] They

always took care that the old king who was afflicted with the slaughter of his sons and grandsons,—with, that is, grief caused by the Pāndavas themselves,—might not die of his grief.[8] Indeed, the Pāndavas bore themselves towards him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which had been his while his sons lived.[9] The five brothers, *viz.*, the sons of Pāndu, behaved themselves even thus towards Dhritarāshtra, living under his command.[10] Dhritarāshtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, adopted the affectionate behaviour of a preceptor towards them in return.[11] Gāndhāri, by performing the diverse rites of the Crāddha and making gifts unto Brāhmanas of diverse objects of enjoyment, became freed from the debt she owed to her slain children.[12] Thus did that foremost of righteous men, *viz.*, king Yudhishthira the just, possessed of great intelligence, along with his brothers, worship king Dhritarāshtra."[13]

Vaiçampāyana continued,—"Possessed of great energy, that perpetuater of Kuru's race, *viz.*, the old king Dhritarāshtra, could not notice any ill-will in Yudhishthira.[14] Seeing that the high-souled Pāndavas were in the observance of a wise and righteous conduct, king Dhritarāshtra, the son of Amvikā, became gratified with them.[15] Suvala's daughter, Gāndhāri, casting off all sorrow for her (slain) children, began to show great affection for the Pāndavas as if they were her own children.[16] Endued with great energy, the Kuru king Yudhishthira never did anything that was disagreeable to the royal son of Vichitraviryya. On the other hand, he always behaved towards him in a highly agreeable way.[17] Whatever acts, grave or light, were directed by king Dhritarāshtra or the helpless Gāndhāri to be done,[18] were all accomplished with reverence, O monarch, by that slayer of hostile heroes, *viz.*, the Pāndava king.[19] The old king became highly gratified with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son.[20] Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pāndavas by wishing them victory in

battle.[21] Making the usual gifts unto the Brāhmanas and causing them to utter benedictions, and pouring libations on the sacred fire, the old king prayed for long life to the Pāndavas.[22] Indeed, the king had never derived that great happiness from his own sons which he always derived from the sons of Pāndu.[23] King Yudhishthira at that time became as agreeable to the Brāhmanas as to the Kshatriyas, and the diverse bands of Vaiçyas and Cudras of his realm.[24] Whatever wrongs were done to him by the sons of Dhritarāshtra, king Yudhishthira forgot them all, and reverenced his uncle.[25] If any man did any thing that was not agreeable to the son of Amvikā, he became thereby an object of hatred to the intelligent son of Kunti,[26] Indeed, through fear of Yudhishthira nobody could talk of the evil deeds of either Duryodhana or Dhritarāshtra.[27] Both Gāndhāri and Vidura also were well pleased with the capacity king Ajātçatru showed for bearing wrongs. They were, however, no so pleased, O slayer of foes, with Bhima.[28] Dharma's son, Yudhishthira, was truly obedient to his uncle. Bhima, however, at the sight of Dhritarāshtra, became very cheerless.[29] That slayer of foes, seeing Dharma's son reverencing the old king, reverenced him outwardly with a very unwilling heart."[30]

Section III.

Vaiçampāyana said,—"The people who lived in the Kuru kingdom failed to notice any variance in the cordiality that subsisted between king Yudhishthira and the father of Duryodhana.[1] When the Kuru king recellected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima.[2] Bhimasena also, O king, impelled by a heart that seemed to be wicked, was unable to put up with king Dhritarāshtra.[3] Vrikodara secretly did many acts that were disagreeable to the old king. Through deceitful servitors he caused the commands of his uncle to be disobeyed.[4] Recollecting the evil counsels of the old king and some acts of his, Bhima, one day, in the midst of his friends, slapped his armpits,[5] in the hearing of Dhritarāshtra and of Gāndhāri. The

wrathful Vrikodara, recollecting his foes Duryodhana and Karna and Dusçāsana,[6] gave way to a transport of passion, and said these harsh words:—'The sons of the blind king, capable of fighting with diverse kinds of weapons, have all been despatched by me to the other world with these arms of mine that resemble a pair of iron clubs.[7] Verily, these are those two arms of mine, looking like maces of iron, and invincible by foes, coming within whose clasp the sons of Dhritarāshtra have all met with destruction.'[8] These are those two well-developed and round arms of mine, resembling a pair of elephantine trunks. Coming within their clasp, the foolish sons of Dhritarāshtra have all met with destruction.[9] Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been despatched to the other world along with all his sons and kinsmen!'[10] Hearing these and many other words, O king, of Vrikodara, that were veritable darts, king Dhritarāshtra gave way to cheerlessness and sorrow.[11] Queen Gāndhāri, however, who was conversant with every duty and possessed of great intelligence, and who knew what Time brings on its course, regarded them as untrue.[12] Then, after five and ten years had passed away, O monarch, king Dhritarāshtra, afflicted (constantly) by the wordy darts of Bhima, became penetrated with despair and grief.[13] King Yudhishthira the son of Kunti, however, knew it not; nor Arjuna of white steeds; nor Kunti; nor Draupadi possessed of great fame; nor the twin sons of Mādri, conversant with every duty and who were always engaged in acting after the wishes of Dhritarāshtra.[14] Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarāshtra one day honoured his friends by his confidence. Addressing them with tearful eyes, he said these words.[15]

"Dhritarāshtra said,—'How the destruction of the Kurus has happened is well known to you. All that was brought about by my fault, though the Kauravas approved of all my counsels.[16] Fool that I was, I installed the wicked-minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus.[17] Vāsudeva had said unto me—Let this sinful

wretch of wicked understanding be killed along with all his friends and counsellers.—I did not listen to those words of grave import. All wise men gave me the same beneficial advice. Vidura, and Bhishma, and Drona, and Kripa, said the samething. The holy and high-souled Vyāsa repeatedly said the same, as also Sanjaya and Gāndhāri. Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect.[18-20] I also repent for not having bestowed that blazing prosperity, derived from sires and grandsires, on the high-souled Pāndavas possessed of every accomplishment.[21] The eldest brother of Gada foresaw the destruction of all the kings; Janārddana, however, regarded that destruction as highly beneficial.*[22] So many *Anikas* of troops, belonging to me, have been destroyed! Alas, my heart is pierced with thousands of darts in consequence of all these results.[23] Of wicked understanding as I am, now, after the lapse of five and ten years, I am seeking to expiate my sins.[24] Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply conquering my thirst. Gāndhāri knows this.[25] All my attendants are under the impression that I eat as usual. Through fear of Yudhishthira alone I concealed my acts, for if the eldest son of Pāndu came to know of my vow, he would feel great pain.[26] Clad in deer-skin, I lie down on the Earth, spreading a small quantity of Kuça grass, and pass the time in silent recitations. Gāndhāai of great fame passes her time in the observance of similar vows.[27] Even thus do we both behave, we that have lost a century of sons none of whom ever retreated from battle. I do not, however, grieve for those children of mine. They have all died in the observance of Kshatriya duties.'[28] Having said these words, the old king then addressed Yudhishthira in particular and said,—'Blessed be thou, O son of the princess of Yadu's race! Listen now to what I say![29] Cherished by thee, O son, I have lived

* It will be remembered, Earth, unable to bear her load of population, prayed to the Grandsire for lightening that load. The Grandsire urged Vishnu to do the needful. Hence Vishnu incarnated himself as Krishna and brought about a lightening of Earth's load.—T.

these years very happily. I have (with thy help) made large gifts and performed Crāddhas repeatedly.*[30] I have, O son, to the best of my power, achieved merit largely. This Gāndhāri, though destitute of sons, has lived with great fortitude, looking all the while at me.[31] They who inflicted great wrongs on Draupadi and robbed thee of thy affluence,—those cruel wights—have all left the world, slain in battle agreeably to the practice of their order.[32] I have nothing to do for them, O delighter of the Kurus! Slain with their faces towards battle, they have attained to those regions which are for wielders of weapons.†[33] I should now accomplish what is beneficial and meritorious for me as also for Gāndhāri. It behooveth thee, O great king, to grant me permission.[34] Thou art the foremost of all righteous persons. Thou art always devoted to righteousness. The king is the preceptor of all creatures. It is for this that I say so.[35] With thy permission, O hero, I shall retire into the woods, clad in rags and barks, O king, along with this Gāndhāri.[36] I shall live in the woods, always blessing thee. It is meet, O son, for the members of our race,[37] to make over sovereignty, when old age comes, to children and lead the forest mode of life. Subsisting there on air alone, or abstaining from all food, I shall, with this wife of mine, O hero, practise severe austerities.[38] Thou shalt be a sharer of those penances, O son, for thou art the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom!'‡[39]

"Yudhishthira said,—'When thou, O king, art thus subject to grief, sovereignty does not please me at all! Fie on me that am of wicked understanding, devoted to the pleasures of

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* 'Mahādāna' implies such gifts as elephants, boats, cars, horses, &c. Everybody does not accept these gifts, for their acceptance causes a Brāhmana to fall away from his status.—T.

† Some of the Bengal texts read 'avimukham hatāh' for 'abhimukham hatāh.' The sense is the same.—T.

‡ The king gets a sixth share of the penances performed by the Rishis living under his protection. The demerit, again, of all evil deeds done within his realm is shared by the king, for such deeds become possible through absence of supervision by the king.—T.

rule, and utterly heedless of my true concerns'![40] Alas, I, with all my brothers, was ignorant of thyself having so long been afflicted with grief, emaciated with fasts, abstaining from food, and lying on the bare ground![41] Alas, foolish that I am, I have been deceived by thee that hast deep intelligence, inasmuch as, having inspired me with confidence at first thou hast latterly undergone such grief![42] What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when thou, O king, hast undergone so much affliction?[43] I regard my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing thee?[44] Thou art our father, thou art our mother; thou art our foremost of superiors. Deprived of thy presence, how shall we live?[45] O best of kings, let Yuyutsu, the son of thy loins, be made king, or, indeed, anybody else whom thou mayst wish.[46] I shall go into the woods. Do thou rule the kingdom. It behooveth thee not to burn me that am already burned by infamy.[47] I am not the king. Thou art the king. I am dependent on thy will. How can I dare grant permission to thee that art my preceptor?[48] O sinless one, I harbour no resentment in my heart on account of the wrongs done to us by Suyodhana. It was ordained that it should be so. Both ourselves and others were stupified (by fate).[49] We are thy children as Duryodhana and others were. My conviction is that Gāndhāri is as much my mother as Kunti.[50] If thou, O king of kings, goest to the woods leaving me, I shall then follow thee. I swear by my soul.[51] This Earth, with her belt of seas, so full of wealth, will not be a source of joy to me when I am deprived of thy presence.[52] All this belongs to thee. I gratify thee, bending my head. We are all dependent on thee, O king of kings. Let the fever of thy heart be dispelled![53] I think, O lord of Earth, that all this that has come upon thee is due to destiny. By good luck, I had thought, that waiting upon thee and executing thy commands obediently, I would rescue thee from the fever of thy heart!'[54]

"Dhritarāshtra said,—'O delighter of the Kurus, my mind is fixed, O son, on penances. O puissant one, it is meet for

our race that I should retire into the woods.[55] I have lived long under thy protection, O son! I have for many years been served by thee with reverence. I am now old. It behooveth thee, O king, to grant me permission (to take up my abode in the woods).' "[56]

Vaiçampāyana continued,—"Having said these words unto king Yudhishthira the just, king Dhritarāshtra, the son of Amvikā, trembling the while and with hands joined together, further said unto the high-souled Sanjaya and the great car-warrior Kripa, these words:—'I wish to solicit the king through you.[57-58] My mind has become cheerless, my mouth has become dry, through the weakness of age and the exertion of speaking.'[59] Having said so, that perpetuater of Kuru's race, *viz.*, the righteous-souled old king, blessed with prosperity, leaned on Gāndhāri and suddenly looked like one deprived of life.[60] Beholding him thus seated like one deprived of consciousness, that slayer of hostile heroes, *viz.*, the royal son of Kunti, became penetrated by a poignant grief.[61]

"Yudhishthira said,—'Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sitteth today, leaning on a woman![62] Alas, he by whom the iron image of Bhima on a former occasion was reduced to fragments, leaneth today on a weak woman![63] Fie on me that am exceedingly unrighteous! Fie on my understanding! Fie on my knowledge of the scriptures! Fie on me for whom this lord of Earth lieth today in a manner that is not becoming of him![64] I also shall fast even as my preceptor. Verily, I shall fast if this king and Gāndhāri of great fame abstain from food!' "[65]

Vaiçampāyana continued,—"The Pāndava king, conversant with every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old monarch.[66] At the touch of the king's hand which was auspicious and fragrant, and on which were jewels and medicinal herbs, Dhritarāshtra regained his senses.*[67]

* Formerly kings and noblemen wore jewels and medicinal herbs on their arms. The last were enclosed in drum-like capsules of gold, her-

"Dhritarāshtra said,—'Do thou again touch me, O son of Pāndu, with thy hand, and do thou embrace me. O thou of eyes like lotus petals, I am restored to my senses through the auspicious touch of thy hand.[68] O ruler of men, I desire to smell thy head. The clasp of thy arms is highly gratifying to me.[69] This is the eighth division of the day and, therefore, the hour for taking my food. For not having taken my food, O child of Kuru's race, I am so weak as to be unable to move.[70] In addressing my solicitations to thee, great has been my exertion. Rendered cheerless by it, O son, I had fainted.[71] O perpetuater of Kuru's race, I think that receiving the touch of thy hand, which resembles nectar in its vivifying effects I have been restored to my senses.' "[72]

Vaiçampāyana said,—"Thus addressed, O Bhārata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body.[73] Regaining his life-breaths, king Dhritarāshtra embraced the son of Pāndu with his arms and smelled his head.[74] Vidura and others wept aloud in great grief. In consequence, however, of the poignancy of their sorrow, they said nothing to either the old king or the son of Pāndu.[75] Gāndhāri, conversant with every duty, bore her sorrow with fortitude, and loaded as her heart was, O king, said nothing.[76] The other ladies, Kunti among them, became greatly afflicted. They wept, shedding copious tears, and sat surrounding the old king.[77] Then Dhritarāshtra, once more addressing Yudhishthira, said these words:—'Do thou, O king, grant me permission to practise penances.[78] By speaking repeatedly, O son, my mind becomes weakened. It behooveth thee not, O son, to afflict me after this.'[79] When that foremost one of Kuru's race was saying so unto Yudhishthira, a loud sound of wailing arose from all the warriors there present.[80] Beholding his royal father of great splendour, emaciated and pale, reduced to a state unbecoming of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma's son Yudhishthira shed tears of grief and once more

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metically closed on both sides. It was believed that jewels and medicinal herbs are a great protection against many evils.—T.

said these words.[31-82]—'O foremost of men, I do not desire life and the Earth! O scorcher of foes, I shall employ myself in doing what is agreeable to thee.[83] If I deserve thy favour, if I am dear to thee, do thou eat something. I shall then know what to do.'[84] Endued with great energy, Dhritarāshtra then said to Yudhishthira,—'I wish, O son, to take some food, with thy permission.'[85] When Dhritarāshtra said these words to Yudhishthira, Satyavati's son Vyāsa came there and said as follows.'"[86]

Section IV.

"Vyāsa said,—'O mighty-armed Yudhishthira, do without any scruple what Dhritarāshtra of Kuru's race has said.[1] This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long.[2] The highly blessed Gāndhāri, possessed of great wisdom and endued with kindly speech, bears with fortitude her excessive grief owing to the loss of her sons.[3] I also tell thee (what the old king says). Do thou obey my words. Let the old king have thy permission. Let him not die an inglorious death at home.'[4] Let this king follow the path of all royal sages of old. Verily, for all royal sages, retirement into the woods comes at last!' "[5]

Vaiçampāyana said,—"Thus addressed at that time by Vyāsa of wonderful deeds, king Yudhishthira the just, possessed of mighty energy, said unto the great ascetic these words,[6]—Thy holy self is held by us in great reverence. Thou alone art our preceptor. Thou alone art the refuge of this our kingdom as also of our race.[7] I am thy son. Thou, O holy one, art my father! Thou art our king, and thou art our preceptor! The son should, agreeably to every duty, be obedient to the commands of his sire.' "[8]

Vaiçampāyana continued,—"Thus addressed by the king, Vyāsa, that foremost of all persons conversant with the Vedas, that foremost of poets, endued with great energy once more said unto Yudhishthira these words,[9]—'It is even so, O mighty armed one! It is even as thou sayst, O Bhārata! This king has reached old age. He is now in the last stage of life.[10]

Permitted both by me and thee, let this lord of Earth do what he purposes. Do not stand as an impediment in his way![11] Even this is the highest duty, O Yudhishthira, of royal sages. They should die either in battle or in the woods agreeably to the scriptures.[12] Thy royal sire, Pāndu, O king of kings, reverenced this old king as a disciple reverences his preceptor.[13] (At that time) he adored the gods in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well.[14] Having obtained a large progeny and a swelling kingdom, he enjoyed great affluence for thirteen years while you were in exile, and gave away much wealth.[15] Thyself also, O chief of men, with thy servants, O sinless one, hast adored this king and the famous Gāndhāri with that ready obedience which a disciple pays to his preceptor.[16] Do thou grant permission to thy father. The time has come for him to attend to the practice of penances. He does not harbour, O Yudhishthira, even the slightest anger against any of you!' "[17]

Vaiçampāyana continued,—" Having said these words, Vyāsa soothed the old king. Yudhishthira then answered him, saying,—'So be it.' The great ascetic then left the palace for proceeding to the woods.[18] After the holy Vyāsa had gone away, the royal son of Pāndu softly said these words unto his old father, bending himself in humility,[19]—'What the holy Vyāsa has said, what is thy own purpose, what the great bowman Kripa has said, what Vidura has expressed,[20] and what has been asked for by Yuyutsu and Sanjaya, I shall accomplish with speed. All these are worthy of my respect, for all of them are well-wishers of our race.[21] This, however, O king, I beg of thee by bending my head! Do thou first eat and afterwards go to thy forest retreat!' "[22]

Section V.

Vaiçampāyana said,—" Having received the king's permission, king Dhritarāshtra of great energy then proceeded to his own palace, followed by Gāndhāri.[1] With weakened strength and slow motion, that king of great intelligence

walked with difficulty, like the leader, worn out with age, of an elephantine herd.[2] He was followed by Vidura of great learning, and his charioteer Sanjaya, as also that mighty bowman Kripa the son of Caradwata.[3] Entering his mansion, O king, he went through the morning rites and after gratifying many foremost of Brāhmanas he took some food.[4] Gāndhāri conversant with every duty, as also Kunti of great intelligence, worshipped with offers of various articles by their daughters-in-law, then took some food, O Bhārata.[5] After Dhritarāshtra had eaten, and Vidura also and others had done the same, the Pāndavas, having finished their meals, approached and sat around the old king.[6] Then the son of Amvikā, O monarch, addressing Kunti's son who was seated near him and touching his back with his hand, said,[7]—'Thou shouldst always, O delighter of the Kurus, act without heedlessness as regards everything connected with thy kingdom consisting of eight limbs, O foremost of rulers, and in which the claims of righteousness should ever be kept foremost.*[8] Thou art possessed, O son of Kunti, of intelligence and learning. Listen to me, O king, as I tell thee what the means are by which, O son of Pāndu, the kingdom is capable of being righteously protected.[9] Thou shouldst always, O Yudhishthira, honour those persons that are old in learning. Thou shouldst listen to what they would say, and act accordingly without any scruple.[10] Rising at dawn, O king, worship them with due rites, and when the time comes for action, thou shouldst consult them about thy (intended) acts.[11] When, led by the desire of knowing what would be beneficial to thee in respect of thy measures, thou honourest them, they will, O son, always declare what is for thy good, O Bhārata.[12] Thou shouldst always keep thy senses as thou keepest thy horses. They will then prove beneficial to thee, like wealth that is not wasted.[13] Thou shouldst employ only such ministers as have passed the tests of honesty, (*i. e.*, as are possessed of loyalty, disinterestedness, continence, and courage), as are

* The eight limbs of a kingdom are the law, the judge, the assessors, the scribe, the astrologer, gold, fire, and water.—T.

hereditary officers of state, possessed of pure conduct, self-restrained, clever in the discharge of business, and endued with righteous conduct.[14] Thou shouldst always collect information through spies in diverse diguises, whose faithfulness have been tasted, who are natives of thy kingdom, and who should not be known to thy foes.[15] Thy citadel should be properly protected with strong walls and arched gates. On every side the walls, with watch-towers on them standing close to one another, should be such as to admit of six persons walking side by side on their top.*[16] The gates should all be large and sufficiently strong. Kept in proper places, those gates should be carefully guarded.[17] Let thy purposes be accomplished through men whose families and conduct are well known. Thou shouldst always protect thy person also with care, in matters connected with thy food, O Bhārata,[18] as also in the hours of sport and eating and in matters connected with the garlands thou wearest and the beds thou liest upon. The ladies of thy household should be properly protected, looked over by aged and trusted servitors, of good behaviour, well-born, and possessed of learning, O Yudhishthira.[19] Thou shouldst make ministers of Brāhmanas possessed of learning, endued with humility, well-born, conversant with religion and wealth, and adorned with simplicity of behaviour.[20] Thou shouldst hold consultations with them. Thou shouldst not, however, admit many persons into thy consultations. On particular occasions thou mayst consult with the whole of thy council or with a portion of it.[21] Entering a chamber or spot that is well protected (from intruders) thou shouldst hold thy consultations. Thou mayst hold thy consultation in a forest that is divested of grass. Thou shouldst never consult at night time.†[22] Apes and birds and other animals that can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals.[23] I think that

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* 'Attā' is explained by Nilakantha as the space kept for the soldiers to tread upon.—T.

† Grass may conceal the spies of foes. The darkness of night also may do the same.—T.

the evils that flow from the divulgence of the counsels of kings are such that they cannot be remedied.[24] Thou shouldst repeatedly refer, in the midst of thy counsellors, to the evils that arise from the divulgence of counsels, O chastiser of foes, and to the merits that flow from counsels properly kept.[25] Thou shouldst, O Yudhishthira, act in such a manner as to ascertain the merits and faults of the inhabitants of thy city and the provinces.[26] Let thy laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good behaviour. Their acts should also be ascertained by thee through spies.[27] Let thy judicial officers, O Yudhishthira, inflict punishments, according to the law, on offenders after careful ascertainment of the gravity of the offences.[28] They that are disposed to take bribes, they that are the violaters of the chastity of other people's wives, they that inflict heavy punishments, they that are utterers of false speeches, they that are revilers, they that are stained by cupidity, they that are murderers, they that are doers of rash deeds,[29] they that are disturbers of assemblies and the sports of others, and they that bring about a confusion of castes, should, agreeably to considerations of time and place, be punished with either fines or death.*[30] In the morning thou shouldst see those that are employed in making thy disbursements. After that thou shouldst look to thy toilet and then to thy food.[31] Thou shouldst next supervise thy forces, gladdening them on every occasion. Thy evenings should be set apart for envoys and spies.[32] The latter end of the night should be devoted by thee to settle what acts should be done by thee in the day. Midnights and mid days should be devoted to thy amusements and sports. At all times, however, thou shouldst think of the means for accomplishing thy purposes.[33] At the proper time, adorning thy person, thou shouldst sit prepared to make gifts

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* 'Adānaruchi' is a very civil way of indicating currupt officials and thieves. Inflictors of severe punishments were looked upon as tyrants deserving of being put down. Heavy fines were at one time interdicted in England. 'Sāhasapriya' is a dooer of rash deeds, such as culpable homicide not amounting to murder, to adopt the terminology of the Indian Penal Code.—T.

in profusion. The turns for different acts, O son, ceaselessly revolve like wheels.[34] Thou shouldst always exert thyself to fill thy treasuries of various kinds by lawful means. Thou shouldst avoid all unlawful means towards that end.[35] Ascertaining through thy spies who thy foes are that are bent on finding out thy *laches*, thou shouldst, through trusted agents, cause them to be destroyed from a distance.[36] Examining their conduct, thou shouldst, O perpetuater of Kuru's race, appoint thy servants. Thou shouldst cause all thy acts to be accomplished through thy servitors whether they are appointed for those acts or not.[37] The commandant of thy forces should be of firm conduct, courageous, capable of bearing hardships, loyal, and devoted to thy good.[38] Artizans and mechanics, O son of Pāndu, dwelling in thy provinces, should always do thy acts like kine and assess.*[39] Thou shouldst always, O Yudhishthira, be careful to ascertain thy own *laches* as also those of thy foes. The *laches* also of thy own men as also of the men of thy foes should equally be ascertained.[40] Those men of thy kingdom, that are well skilled in their respective vocations, and are devoted to thy good, should be favoured by thee with adequate means of support.[41] A wise king, O ruler of men, should always see that the accomplishments of his accomplished subjects might be kept up. They would then be firmly devoted to thee, seeing that they did not fall away from their skill.' "[42]

Section VI.

"Dhritarāshtra said,—'Thou shouldst always ascertain the *Mandalas* that belong to thee, to thy foes, to neutrals, and to those that are disposed equally towards thee and thy foes, O Bhārata.†[1] The *Mandalas* also of the four kinds of foes, of

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* *I. e.*, content to work on receiving their food only. Their wages should not be higher than what is needed to feed them.—T.

† The word *Mandala* has been explained below in Verse 5. The distinction between 'Udāsinas' and 'Madhyasthas,' as explained by Nilakantha, is that the former are neutrals, while the latter are those who cherish equal sentiments towards both the parties.—T.

those called *Atatāyins*, and of allies, and the allies of foes, should be distinguished by thee, O crusher of foes.*[2] The ministers of state, the people of the provinces, the garrisons of forts, and the forces, O foremost one of Kuru's race, may or may not be tampered with. (Thou shouldst, therefore, behave in such a manner that these may not be tampered with by thy foes).[3] The twelve (ennumerated above), O son of Kunti, constitute the principal concerns of kings. These twelve, as also the sixty, having Ministers for their foremost, should be looked after by the king.†[4] Professors conversant with the science of politics call these by the name of *Mandala*. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these.[5] Growth and diminution should also be understood, as also the condition of being stationary. The attributes of the sixfold incidents, O thou of mighty arms, as resting on the two and seventy (already enumerated), should also be carefully understood.[6] When one's own side has become strong and the side of the foe has become weak, it is then, O son of Kunti, that the king should war against the foe and strive to win victory.[7] When the enemy is strong and one's own side is weak, then the weak king, if possessed of intelligence, should seek to make peace with the enemy.[8] The king should collect a large store of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bhārata.[9] Besides, he should on that occasion set his men to offices for which they are fit, without being moved by any other consideration. (When obliged to yield a portion

* The four kinds of foes, as explained by the Commentator, are 1. foes proper, 2. allies of foes, 3. those that wish victory to both sides, and 4. those that wish defeat to both sides. As regards 'Atatāyins,' they are six, *viz.*, 1. he that sets fire to one's house, 2. he that mixes poison with one's food, 3. he that advances, weapon in hand, with hostile intent, 4. he that robs one of one's wealth, 5. he that invades one's fields, and 6. he that steals one's wife.—T.

† The sixty are thus made up. Eight consisting of agriculture and the rest; twenty-eight consisting of forces and the rest; fourteen consisting of athiests and the rest; and eighteen consiting of counsels and the rest.—T.

of his territories) he should give his foe only such land as does not produce crops in abundance.[10] (When obliged to give wealth), he should give gold containing much base metal. (When obliged to give a portion of his forces), he should give such men as are not noted for strength. One that is skilled in treaties should, when taking land or gold or men from the foe, take what is possessed of attributes the reverse of this.*[11] In making treaties of peace, the son of the (defeated) king should be demanded as a hostage, O chief of the Bharatas. A contrary course of conduct would not be beneficial, O son. If a calamity comes over the king,[12] he should, with knowledge of means and counsels, strive to emancipate himself from it.† The king, O foremost of monarchs, should maintain the cheerless and the destitute (such as the blind, the deaf and dumb, and the diseased) among his people.[13] Himself protecting his own kingdom, the king, possessed of great might, should direct all his efforts, either one after another or simultaneously, against his foes. He should afflict and obstruct them and seek to drain their treasury.[14] The king that desires his own growth should never injure the subordinate chieftains that are under his sway. O son of Kunti, thou shouldst never seek to war with that king who desires to conquer the whole Earth.[15] Thou shouldst seek to gain advantages by producing, with the aid of thy ministers, dissensions among his aristocracy and subordinate chieftains. A powerful king should never seek to exterminate weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings, thou shouldst live, adopting the behaviour of the cane.‡[16-17] If a strong king advances against a weak one, the latter should make him desist, by adopting concilia-

* *I. e.*, land that is fertile, gold that is pure, and men that are strong.—T.

† The words 'Kasyānchidāpadi' should be construed with what follows.—T.

‡ The cane yields when presure is directed towards it In the Cānti Parvan occurs the detailed conversation between the Ocean and the Rivers. The former enquired why, when the Rivers washed down the largest trees, they could not wash into the Ocean a single cane. The answer was that the cane was yielding; the trees were not so.—T.

tion and other modes.[18] If unable to stop the invader in this way, then he, as also those that are disposed to do him good, should fall upon the foe for battling with him. Indeed, with his ministers and treasury and citizens, he should thus adopt force against the invader.[19] If battling with the foe becomes hopeless, then he should fall, sacrificing his resources one after another. Casting off his life in this way, he will attain to liberation from all sorrow.' "[20]

Section VII.

"Dhritarāshtra said,—"O best of kings, thou shouldst also reflect properly on war and peace. Each is of two kinds. The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira.*[1] O thou of Kuru's race, thou shouldst, with coolness, reflect on the two (*viz.*, thy strength and weakness) with regard to thyself. Thou shouldst not suddenly march against a foe that is possessed of contented and healthy soldiers, and that is endued with intelligence. On the other hand, thou shouldst think carefully of the means of vanquishing him.†[2] Thou shouldst march against a foe that is not provided with contented and healthy combatants. When everything is favourable, the foe may be beaten. After that, however, the victor should retire (and stay in a strong position).[3] He should next cause the foe to be plunged into various calamities, and sow dissensions among his allies. He should afflict the foe and inspire terror in his heart, and attacking him weaken his forces.[4] The king, conversant with the scriptures, that marches against a foe, should think of the three kinds of strength, and, indeed, reflect on his own strength and the strength of his foe.‡[5] Only that king, O Bhārata, who is endued with alacrity, discipline,

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* War and peace are each of two kinds, *i. e.*, war with a strong foe and that with a weak foe: peace with a strong foe and that with a weak foe. The Bengal texts wrongly read 'dvividhopāyam' or 'vividhopāyam.'—T.

† I expand this Verse a little, following the Commentator.—T.

‡ Strength is of three kinds, as explained in the next Verse.—T.

and strength of counsels, should march against a foe. When his position is otherwise, he should avoid offensive operations.*[6] The king should provide himself with power of wealth, power of allies, power of foresters, power of paid soldiery, and power of the mechanical and trading classes, O puissant one.†[7] Among all these, power of allies and power of wealth are superior to the rest. The power of classes and that of the standing army are equal.[8] The power of spies is regarded by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each.[9] Calamity, O king, as it overtakes rulers, should be regarded as of many forms. Listen, O thou of Kuru's race, as to what those diverse forms are.[10] Verily, of various kinds are calamities, O son of Pāndu. Thou shouldst always count them, distinguishing their forms, O king, and strive to meet them by applying the well-known ways of conciliation and the rest (without concealing them through idleness).[11] The king should, when equipt with a good force, march (out against a foe), O scorcher of enemies. He should attend also to the considerations of time and place, while preparing to march, as also to the forces he has collected and his own merits (in other respects).[12] That king who is attentive to his own growth and advancement should march unless equipt with cheerful and healthy warriors. When strong, O son of Pāndu, he may march in even an unfavourable season.[13] The king should make a river having quivers for its stones, steeds and cars for its current, and

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* 'Utsāha' is readiness or alacrity, of the forces to attack the foe: 'prabhuçakti' is the complete mastery of the king over his forces, *i. e.*, thorough discipline. By strength of counsels, in this connection, is meant well-formed plans of attack and defence.—T.

† 'Maulam' is explained as the strength of money. In modern warfare also, money is called 'the sinews of war.' 'Atavivala' or the force consisting of foresters, was, perhaps, the body of Irregulars that supported a regular army of combatants. 'Bhritavala' implies the regular army, drawing pay from the state at all times. In India, standing armies have existed from remote times. 'Creni-vala' is, perhaps, the force of artizans, mechanics, and engineers, who looked after the roads and the transport, as also of traders who supplied the army with provision.—T.

standards for the trees that cover its banks, and which is miry with foot-soldiers and elephants. Even such a river should the king apply for the destruction of his foe.[14] Agreeably to the science known to Uçanas, arrays called *Çakata*, *Padma*, and *Vajra*, should be formed, O Bhārata, for fighting the enemy.*[15] Knowing everything about the enemy's strength through spies, and examining his own strength himself, the king should commence war either within his own territories or within those of his foe.†[16] The king should always gratify his army, and hurl all his strongest warriors (against the enemy). First ascertaining the state of his kingdom, he should apply conciliation or the other well-known means.[17] By all means, O king, should the body be protected. One should do that which is highly beneficial for one both here and hereafter.[18] The king, O monarch, by behaving duly according to these ways, attains to Heaven hereafter, after ruling his subjects righteously in this world.[19] O foremost one of Kuru's race, it is even thus that thou shouldst always seek the good of thy subjects for attaining to both the worlds.‡[20] Thou hast been instructed in all duties by Bhishma, by Krishna, and by Vidura, I should also, O best of kings, from the affection I bear thee, give thee these instructions.[21] O giver of profuse presents in sacrifices, thou shouldst do all this duly. Thou shalt, by conducting thyself in this way, become dear to thy subjects and attain to felicity in Heaven.[22] That king who adores the deities in a hundred horse-sacrifices, and he who rules his subjects righteously, acquire merit that is equal.' "[23]

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* A 'çakata' array was an array after the form of a car. It is described in Cukraniti fully, and occurs in the *Drona Parvan, ante.* The 'Padma' is a circular array with angular projections. It is the same with what is now called the starry array; many modern forts being constructed on this plan. The 'Vajra' is a wedge-like array. It penetrates into the enemy's divisions like a wedge and goes out, routing the foe. It is otherwise called 'suchivyuha.'—T.

† *I. e.*, meet the foe whether within his own kingdom or invade the foe's realm and thus oblige the foe to fall back for resisting him there.—T.

‡ *I. e.*, for obtaining fame here and felicity hereafter.—T.

Section VIII.

"Yudhishthira said,—'O lord of Earth, I shall do as thou biddest me. O foremost of kings, I should be further instructed by thee.[1] Bhishma has ascended to Heaven. The slayer of Madhu has departed (for Dwārakā). Vidura and Sanjaya also (will accompany thee to the forest). Who else, therefore, than thee will teach me?[2] Those instructions which thou imparted today, desirous of doing good to me, I shall certainly follow, O lord of Earth! Be thou assured of this, O king!' "[3]

Vaiçampāyana continued,—"Thus addressed by king Yudhishthira the just, of great intelligence, the royal sage, Dhritarāshtra, O chief of the Bharatas, wished to obtain the king's permission (about his retirement to the forest).[4] And he said, —'Cease, O son! Great has been my toil!' Having said these words, the old king entered the apartments of Gāndhāri.[5] Unto that husband of hers who resembled a second Lord of all creatures, while resting on a seat, Gāndhāri of righteous conduct, conversant with the opportuneness of everything, said these words, the hour being suited to them,[6]—'Thou hast obtained the permission of that great Rishi, *viz.*, Vyāsa himself. When, however, wilt thou go to the forest, with the permission of Yudhishthira?'[7]

"Dhritarāshtra said,—'O Gāndhāri, I have received the permission of my high-souled sire. With the permission of Yudhishthira (next obtained), I shall soon retire into the woods![8] I desire, however, to give away some wealth capable of following the status of *Preta*, in respect of all those sons of mine who were addicted to calamitous dice. Verily, I desire to make those gifts, inviting all the people to my mansion!*' "[9]

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* Those who die become at first what is called *Preta*. They remain so for one year, till the *Sapindikarana Crāddha* is performed. They then become united with the *Pitris*. The gifts made in the first Crāddha as also in the monthly ones, have the virtue of rescuing the *Preta* or bringing him an accession of merit. The gifts in annual Crāddhas also have the same efficacy.—T.

Vaiçampāyana continued,—"Having said so (to Gāndhāri), Dhritarāshtra sent for Yudhishthira. The latter, at his uncle's command, brought all the articles necessary.[10] Many Brāhmanas residing in Kurujangala, and many Kshatriyas, many Vaiçyas, and many Cudras also, came to Dhritarāshtra's mansion, with gratified hearts.[11] The old king, coming out of the inner apartments, beheld them all as also his subjects assembled together.[12] Beholding all those assembled citizens and inhabitants of the provinces, and his well-wishers also thus gathered together, and the large number of Brāhmanas arrived from diverse realms, king Dhritarāshtra of great intelligence, O monarch, said these words,[13-14]—Ye all and the Kurus have lived together for many long years, well-wishers of each other, and each employed in doing good to the other![15] What I shall now say in view of the opportunity that has come, should be accomplished by you all even as disciples accomplish the biddings of their preceptors![16] I have set my heart upon retiring into the woods, along with Gāndhāri as my companion. Vyāsa has approved of this, as also the son of Kunti![17] Let me have your permission too. Do not hesitate in this. That good will, which has always existed between you and us,[18] is not to be seen, I believe, in other realms between the rulers and the ruled. I am worn out with this load of years on my head. I am destitute of children.[19] Ye sinless ones, I am emaciated with fasts, along with Gāndhāri. The kingdom having passed to Yudhishthira, I have enjoyed great happiness.[20] Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereignty. What other refuge can I have, old as I am and destitute of children, save the woods? Ye highly blessed ones, it behoves you to grant me the permission I seek!'[21] Hearing these words of his, all these residents of Kurujangala, uttered loud lamentations, O best of the Bharatas, with voices choked by tears.[22] Desirous of telling those grief-stricken people something more, Dhritarāshtra of great energy once more addressed them and said as follows.' "[23]

Section IX.

"Dhrstarāshtra said,—'Cāntanu duly ruled this Earth. Similarly, Vichitraviryya also, protected by Bhishma, ruled you. Without doubt, all this is known to you.[1] It is also known to you how Pāndu, my brother, was dear to me as also to you. He also ruled you duly.[2] Ye sinless ones, I have also served you. Whether those services have come up to the mark or fallen short of it, it behooveth you to forgive me, for I have attended to my duties without heedlessness.[3] Duryodhana also enjoyed this kingdom without a thorn in his side. Foolish as he was and endued with wicked understanding, he did not, however, do any wrong to you.[4] Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great carnage has taken place of persons of the royal order.[5] Whether I have, in that matter, acted rightly or wrongly, I pray you with joined hands to dispel all remembrance of it from your hearts![6]—This one is old; this one has lost all his children; this one is afflicted with grief; this one was our king; this one is a descendant of former kings;—considerations like these should induce you to forgive me.[7] This Gāndhāri also is cheerless and old. She too has lost her children and is helpless. Afflicted with grief for the loss of her sons, she solicits you with me.[8] Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection![9] This Kuru king, Yudhishthira the son of Kunti, should be looked after by you all, in prosperity as well as in adversity.[10] He will never fall into distress, he that has for his counsellers four such brothers of abundant prowess. All of them are conversant with both righteousness and wealth, and resemble the very guardians of the world.[11] Like the illustrious Brahman himself, the Lord of the universe of creatures, this Yudhishthira of mighty-energy will rule you.[12] That which should certainly be said is now said by me. I make over to you this Yudhishthira here as a deposit. I make you also a deposit in the hands of this hero.[13] It behooves you all

to forget and forgive whatever injury has been done to you by those sons of mine that are no longer alive, or, indeed, by any one else belonging to me.[14] Ye never harboured any wrath against me on any previous occasion. I join my hands before you who are distinguished for loyalty. Here, I bow to you all.[15] Ye sinless one, I, with Gāndhāri by my side, solicit your pardon now for anything done to you by those sons of mine, of restless understandings, stained by cupidity, and ever acting as their desires prompted !'[16] Thus addressed by the old monarch, all those citizens and inhabitants of the provinces, filled with tears, said nothing but only looked at one another."[17]

Section X.

Vaiçampāyana said.—"Thus addressed, O thou of Kuru's race, by the old king, the citizens and the inhabitants of the provinces stood sometime like men deprived of consciousness.[1] King Dhritarāshtra, finding them silent, with their throats choked by grief, once more addressed them, saying,[2]—'Ye best of men, old as I am, and sonless, and indulging, through cheerlessness of heart, in diverse lamentations along with this my wedded wife,[3] I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island-born Krishna himself, as also of king Yudhishthira, who is conversant with every duty, ye righteous denizens of this kingdom ![4] Ye sinless ones, I, with Gāndhāri, repeatedly solicit you with bent heads. It behooves you all to grant us permission !' "[5]

Vaiçampāyana continued,—"Hearing these pitiable words of the Kuru king, O monarch, the assembled denizens of Kurujangala all began to weep.[6] Covering their faces with their hands and upper garments, all those men, burning with grief, wept for a while as fathers and mothers would weep (at the prospect of a dear son about to leave them for ever).[7] Bearing in their hearts, from which every other thought had been dispelled, the sorrow born of Dhritarāshtra's desire to leave the world, they looked like men deprived of all consciousness.[8] Checking that agitation of heart due to the announcement of Dhritarāshtra's desire of going to the forest, they

gradually were able to address one another, expressing their wishes.[9] Settling their words in brief, O king, they charged a certain Brāhmana therewith and thus replied unto the old monarch.[10] That learned Brāhmana, of good behaviour, chosen by unanimous consent, conversant with all topics, master of all the Richs, and named Sāmba, endeavoured to speak.[11] Taking the permission of the whole assembly and with its full approbation, that learned Brāhmana of great intelligence, conscious of his own abilities, said these words unto the king:[12] —'O monarch, the answer of this assembly has been committed to my care. I shall voice it, O hero! Do thou receive it, O king![13] What thou sayest, O king of kings, is all true, O puissant one! There is nothing in it that is even slightly untrue. Thou art our well-wisher, as, indeed, we are thine![14] Verily, in this race of kings, there never was a king who coming to rule his subjects became unpopular with them.[15] Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong.[16] Do that, O king, which that righteous-souled ascetic, the son of Satyavati, has said. He is, verily, our foremost of instructors.[17] Left by thee, O monarch, we shall have to pass our days in grief and sorrow, filled with remembrance of thy hundreds of virtues.[18] We were well protected and ruled by king Duryodhana even as we had been ruled by king Cāntanu, or by Chitrāngada, or by thy father, O monarch, who was protected by the prowess of Bhishma, or by Pāndu, that ruler of Earth, who was overlooked by thee in all his acts.[19-20] Thy son, O monarch, never did us the slightest wrong. We lived, relying on that king as trustfully as on our own father.[21] It is known to thee how we lived (under that ruler). After the same manner, we have enjoyed great happiness, O monarch, for thousands of years, under the rule of Kunti's son of great intelligence and wisdom.*[22] This righteous-souled king who performs sacrifices with gifts in profusion, follows the conduct of the royal sages of old, belonging to thy race, of meritorious deeds, having Kuru and

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* The text in Verse 22, where mention is made of thousands of years as embracing the rule of Yudhishthira, is evidently vitiated.—T.

Samvara and others and Bharata of great intelligence among them.[23-24] There is nothing, O monarch, that is even slightly censurable in the matter of this Yudhishthira's rule. Protected and ruled by thee, we have all lived in great happiness.[25] The slightest demerit is incapable of being alleged against thee and thy son. Regarding what thou hast said about Duryodhana in the matter of this carnage of kinsmen, I beg thee, O delighter of the Kurus, (to listen to me).'[26-27]

"The Brāhmana continued,—'The destruction that has overtaken the Kurus was not brought about by Duryodhana. It was not brought about by thee. Nor was it brought about by Karna and Suvala's son![28] We know that it was brought about by destiny, and that it was incapable of being counteracted. Verily, destiny is not capable of being resisted by human exertion.[29] Eight and ten Akshauhinis of troops, O monarch, were brought together. In eight and ten days that host was destroyed by the foremost of Kuru warriors,[30] *viz.*, Bhishma and Drona and Kripa and others, and the high-souled Karna, and the heroic Yuyudhāna, and Dhrishtadyumna,[31] and by the four sons of Pāndu, that is, Bhima and Arjuna and the twins. This (tremendous) carnage, O king, could not happen without the influence of destiny.[32] Without doubt, by Kshatriyas in particular, should foes be slain and death encountered in battle.[33] By those foremost of men, endued with science and might of arms, the Earth has been exterminated with her steeds and cars and elephants.[34] Thy son was not the cause of that carnage of high-souled kings. Thou wert not the cause, nor thy servants, nor Karna, nor Suvala's son.[35] The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was brought about by destiny. Who can say anything else in this?[36] Thou art regarded as the Guru and the master of the whole world. We, therefore, in thy presence, absolve thy righteous-souled son.[37] Let that king, with all his associates, obtain the regions reserved for heroes. Permitted by foremost of Brāhmanas, let him sport blissfully in Heaven![38] Thou also shalt attain to great merit, and unswerving steadiness in virtue. O thou of excellent vows, follow thou fully the duties

indicated in the Vedas.[39] It is not necessary for either thee or ourselves to look after the Pāndavas. They are capable of ruling the very Heavens, what need then be said of the Earth?[40] O thou of great intelligence, in prosperity as in adversity, the subjects of this kingdom, O foremost one of Kuru's race, will be obedient to the Pāndavas who have conduct for their ornament.[41] The son of Pāndu makes those valuable gifts which are always to be made to foremost of regenerate persons in sacrifices and in obsequial rites, after the manner of all the great kings of antiquity.[42] The high-minded son of Kunti is mild, and self-restrained, and is always disposed to spend as if he were a second Vaiçravana. He has great ministers that attend on him.[43] He is compassionate to even his foes. Indeed, that foremost one of Bharata's race is of pure conduct. Endued with great intelligence, he is perfectly straight forward in his dealings and rules and protects us like a father his children.[44] From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never do us the least wrong.[45] They are mild, O thou of Kuru's race, unto them that are mild, and fierce like snakes of virulent poison unto them that are fierce. Possessed of great energy, those high-souled ones are always devoted to the good of the people.[46] Neither Kunti, nor thy (daughter-in-law) Pānchāli, nor Ulupi, nor the princess of the Sāttwata race, will do the least wrong to these people.*[47] The affection which thou hast shown towards us and which in Yudhishthira is seen to exist in a still larger measure is incapable of being forgotten by the people of the city and the provinces.[48] Those mighty car-warriors, *viz.*, the sons of Kunti, themselves devoted to the duties of righteousness, will protect and cherish the people even if these happen to be unrighteous.[49] Do thou, therefore, O king, dispelling all anxiety of heart on account of Yudhishthira, set thyself to the accomplishment of all meritorious acts, O foremost of men!' "[50]

Vaiçampāyana continued,—"Hearing these words, fraught with righteousness and merit, of that Brāhmana and approving

* The correct reading is 'jane' and not 'kshane.'—T.

of them, every person in that assembly said,—'Excellent, Excellent' and accepted them as his own.[51] Dhritarāshtra also, repeatedly applauding those words, slowly dismissed that assembly of his subjects.[52] Thus honoured by them and looked upon with auspicious glances, the old king, O chief of Bharata's race, joined his hands and honoured them all in return.[53] He then entered his own mansion with Gāndhāri. Listen now to what he did after that night had passed away."[54]

Section XI.

Vaiçampāyana said,—"After that night had passed away, Dhritarāshtra, the son of Amvikā, despatched Vidura to Yudhishthira's mansion.[1] Endued with great energy and the foremost of all persons possessed of intelligence, Vidura, having arrived at Yudhishthira's mansion, addressed that foremost of men, that king of unfading glory, in these words:[2]—'King Dhritarāshtra has undergone the preliminary rites for accomplishing his purpose of retiring into the woods. He will set out for the woods, O king, on the coming day of full moon of the month of Kārtika.[3] He now solicits from thee, O foremost one of Kuru's race, some wealth. He wishes to perform the Crāddha of the high-souled son of Gangā,[4] as also of Drona and Somadatta and Vālhika of great intelligence, and of all his sons as also of all other wishers of his that have been slain, and, if thou permittest it, of that wicked-souled wight, *viz.*, the ruler of the Sindhus.'*[5] Hearing these words of Vidura, both Yudhishthira, and Pāndu's son Arjuna of curly hair, became very glad and applauded them highly.[6] Bhima, however, of great energy and unappeasable wrath, did not

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* It is difficult to imagine why the ruler of the Sindhus, Jayadratha, only should be regarded as a wrong-doer to the Pāndavas. In the matter of the slaying of Abhimanyu he played a very minor part, by only guarding the entrance of the array against the Pāndava warriors. It is true he had attempted to abduct Draupadi from the forest retreat of the Pāndavas, but even in this, the wrong was not so great as that which Duryodhana and others inflicted on the Pāndavas by dragging Draupadi to the court of the Kurus.—T.

accept those words of Vidura in good spirits, recollecting the acts of Duryodhana. The diadem-decked Phālguna, understanding the thoughts of Bhimasena, slightly bending his face downwards, addressed that foremost of men in these words:—'O Bhima, our royal father who is advanced in years, has resolved to retire into the woods.[7-9] He wishes to make gifts for advancing the happiness of his slain kinsmen and well-wishers now in the other world. O thou of Kuru's race, he wishes to give away wealth that belongs to thee by conquest.[10] Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. It behooves thee to grant thy permission. By good luck it is, O thou of mighty arms, that Dhritarāshtra today begs wealth of us,[11] he who was formerly begged by us. Behold the reverses brought about by Time. That king who was before the lord and protector of the whole Earth,[12] now desires to go into the woods, his kinsmen and associates all slain by foes. O chief of men, let not thy views deviate from granting the permission asked![13] O mighty-armed one, refusal, besides bringing infamy, will be productive of demerit. Do thou learn your duty in this matter from the king, thy eldest brother, who is lord of all![14] It becometh thee to give instead of refusing, O chief of Bharata's race!' Vibhatsu who was saying so was applauded by king Yudhishthira the just.[15] Yielding to wrath, Bhimasena said these words:—O Phālguna, it is we that shall make gifts in the matter of Bhishma's obsequies,[16] as also of king Somadatta and of Bhuriçravas, of the royal sage Vālhika, and of the high-souled Drona,[17] and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarāshtra perform those Crāddhas.[18] Even this is what I think. Let not our foes be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position.[19] Alas, it was those wretches of their race that caused the whole Earth to be exterminated! How hast thou been able to forget that anxiety of twelve long years,[20] and our residence in deep *incognito* that was so painful to Draupadi? Where was Dhritarāshtra's affection for us then?[21] Clad in a black deer-skin and divested of all thy ornaments,

with the princess of Pānchāla in thy company, didst thou not follow this king?[22] Where were Bhishma and Drona then, and where was Somadatta? Thou hadst to live for thirteen years in the woods, supporting thyself on the products of the wilderness.[23] Thy eldest father did not then look at thee with eyes of parental affection. Hast thou forgotten, O Pārtha, that it was this wretch of our race,[24] of wicked understanding, that enquired of Vidura, when the match at dice was going one,—What has been won?' Hearing thus far, king Yudhishthira, the son of Kunti, endued with great intelligence, rebuked him and told him to be silent."[25]

Section XII.

"Arjuna said,—'O Bhima, thou art my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarāshtra deserves to be honoured by us in every respect.[1] They that are good, they that are distinguished above the common level, they that break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have received.'[2] Hearing these words of the high-souled Phālguna, the righteous-souled Yudhishthira, the son of Kunti, addressed Vidura and said these words,[3]—'Instructed by me, O Kshattri, do thou say unto the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his sons, and of Bhishma and others among his well-wishers and benefactors. Let not Bhima be cheerless at this!' "[4-5]

Vaiçampāyana continued,—"Having said these words, king Yudhishthira the just highly applauded Arjuna. Meanwhile Bhimasena began to cast angry glances at Dhananjaya.[6] Then Yudhishthira, endued with great intelligence, once more addressed Vidura and said,—'It behoves not king Dhritarāshtra to be angry with Bhimasena.[7] This Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while residing in the woods. All this is not unknown to thee.[8] Do thou, however, instructed by me,

say unto the king, O foremost one of Bharata's race, that he may take from my house whatever articles he wishes and in whatever measure also he likes.[9] Thou shalt also tell the king that he should not allow his heart to dwell on this exhibition of pride in which Bhima, deeply afflicted, has indulged.[10] Whatever wealth I have and whatever Arjuna has in his house, the owner thereof is king Dhritarāshtra. Even this thou shouldst tell him.[11] Let the king make gifts unto the Brāhmanas! Let him spend as largely as he likes. Let him free himself from the debt he owes to his sons and well-wishers.[12] Let him be told besides,—*O monarch, this very body of mine is at thy disposal, and all the wealth I have! Know this, and let there be no doubt in this.*—' "[13]

Section XIII.

Vaiçampāyana said,—"Thus addressed by king Yudhishthira, Vidura, that foremost of all intelligent persons, returned to Dhritarāshtra and said unto him these words of grave import.[1]—'I at first reported thy message to king Yudhishthira. Reflecting on thy words, Yudhishthira of great splendour applauded them highly.[2] Vibhatsu also, of great energy, places all his mansions, with all the wealth therein, as also his very life-breaths, at thy disposal.[3] Thy son, king Yudhishthira, too, offers thee, O royal sage, his kingdom and life-breaths and wealth and all else that belongs to him.[4] Bhima, however, of mighty-arms, recollecting all his innumerable sorrows, has with difficulty given his consent, breathing many heavy sighs.[5] That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to assume relations of cordiality towards thee.[6] King Yudhishthira the just has prayed thee not to give way to dissatisfaction for the improper conduct which Bhima has displayed at the recollection of former hostilities.[7]—This is generally the behaviour of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas.[8] Both myself and Arjuna, O king, repeatedly beg thee for pardoning Vrikodara. Be gracious unto us. Thou art our lord.

Whatever wealth we have thou mayst give away as thou likest, O ruler of Earth ! Thou, O Bhārata, art the master of this kingdom and of all lives in it![9-10] Let the foremost one of Kuru's race give away, for the obsequial rites of his sons, all those foremost of gifts which should be given to the Brāhmanas. Indeed, let him make those gifts unto persons of the regenerate order, taking away from our mansions jewels and gems, and kine, and slaves both male and female, and goats and sheep. Let gifts be made unto also those that are poor or sightless or in great distress, selecting the objects of his charity as he likes.[11-12] Let, O Vidura, large pavilions be constructed, rich with food and drink of diverse tastes collected in profusion. Let reservoirs of water be constructed for enabling kine to drink, and let other works of merit be accomplished![13]—Even these were the words said unto me by the king as also by Prithā's son Dhananjaya. It behooveth thee to say what should be done next.'[14] After Vidura had said these words, O Janamejaya, Dhritarāshtra expressed his satisfaction at them and set his heart upon making large presents on the day of full moon in the month of Kārtika."[15]

Section XIV.

Vaiçampāyana said,—" Thus addressed by Vidura, king Dhritarāshtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu.[1] Inviting then, after proper examination, thousands of deserving Brāhmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends,[2] and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and costly articles to be collected,[3] and villages and fields, and other kinds of wealth to be kept ready, as also elephants and steeds decked with ornaments, and many beautiful maidens who were the best of their sex,[4] that foremost of kings gave them away for the advancement of the dead, naming each of them in due order as the gifts were made. Naming Drona, and Bhishma, and Somadatta, and

Vālhika,[5] and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha numbering first, those gifts were made in due order.[6] With the approval of Yudhishthira, that Crāddha-sacrifice became characterised by large gifts of wealth and profuse presents of jewels and gems and other kinds of treasure.[7] Tellers and scribes on that occasion, under the orders of Yudhishthira, ceaselessly asked the old king,[8]—Do thou command, O monarch, what gifts should be made to these. All things are ready here!—As soon as the king spoke, they gave away what he directed.*[9] Unto him that was to receive a hundred, a thousand was given, and unto him that was to receive a thousand was given ten thousand, at the command of the royal son of Kunti.†[10] Like the clouds vivifying the crops with their downpours, that royal cloud gratified the Brāhmanas by downpours of wealth.[11] After all those gifts had been distributed, the king, O thou of great intelligence, then deluged the assembled guests of all the four orders with repeated surges of food and drink of diverse tastes.[12] Verily, the Dhritarāshtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts constituting its verdant islands, heaps of diverse kinds of precious articles for its rich caves, elephants and steeds for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stones for its waves, deluged the Earth.[13-14] It was even in this way, O king, that that monarch made gifts for the advancement in the other world of his sons and grandsons and Pitris as also of himself and Gāndhāri.[15] At last

* The usual way in which gifts are made at the present day on occasions of Crāddhas and marriages or other auspicious rites very nearly resembles what is described here. Instead of dedicating each gift with *mantras* and water and making it over to the receiver, all the articles in a heap are dedicated with the aid of *mantras*. The guests are then assembled, and are called up individually. The Adhyaksha or superintendent, according to a list prepared, names the gifts to be made to the guest called up. The tellers actually make them over, the scribes noting them down.—T.

† Each gift that was indicated by Dhritarāshtra was multiplied ten times at the command of Yudhishthira.—T.

when he became tired with the task of making gifts in such profusion, that great Gift-sacrifice came to an end.[16] Even thus did that king of Kuru's race perform his Gift-sacrifice. Actors and mimes continually danced and sang on the occasion and contributed to the merriment of all the guests. Food and drink of diverse tastes were given away in large quantities.[17] Making gifts in this way for ten days, the royal son of Amvikā, O chief of Bharata's race, became freed from the debts he owed to his sons and grandsons."[18]

Section XV.

Vaiçampāyana said,—"The royal son of Amvikā, *viz.*, Dhritarāshtra, having settled the hour of his departure for the woods, summoned those heroes, the Pāndavas.[1] Possessed of great intelligence, the old monarch, with Gāndhāri, duly accosted those princes. Having caused the minor rites to be performed, by Brāhmanas conversant with the Vedas, on that day which was the day of full moon in the month of Kārtika,[2] he caused the fire which he worshipped daily to be taken up. Leaving his usual robes he wore deer-skins and barks, and accompanied by his daughters-in-law, he set out of his mansion.[3] When the royal son of Vichitraviryya thus set out, a loud wail was uttered by the Pāndava and the Kaurava ladies as also by other women belonging to the Kaurava race.[4] The king worshipped the mansion in which he had lived with fried paddy and excellent flowers of diverse kinds. He also honoured all his servants with gifts of wealth, and then leaving that abode set out on his journey.[5] Then, O son, king Yudhishthira, trembling all over, with utterance choked by tears, said these words in a loud voice, *viz.*,—'O righteous monarch, where dost thou go?'—and fell down in a swoon.[6] Arjuna, burning with great grief, sighed repeatedly. That foremost of Bharata princes, telling Yudhishthira that he should not behave in that manner, stood cheerlessly and with heart plunged into distress.[7] Vrikodara, the heroic Phālguna, the two sons of Mādri, Vidura, Sanjaya, Dhritarāshtra's son by his Vaiçyā wife, and Kripa, and Dhaumya, and other Brāh-

manas, all followed the old monarch, with voices choked in grief.[8] Kunti walked ahead, bearing on her shoulders the hand of Gāndhāri who walked with her bandaged eyes. King Dhritarāshtra walked confidently behind Gāndhāri, placing his hand on her shoulder.*[9] Drupada's daughter Krishnā, she of the Sāttwata race, Uttarā the daughter-in-law of the Kauravas, who had recently become a mother, Chitrāngadā, and other ladies of the royal household, all proceeded with the old monarch.[10] The wail they uttered on that occasion, O king, from grief, resembled the loud lamentations of a swarm of she-ospreys. Then the wives of the citizens,—Brāhmanas and Kshatriyas and Vaiçyas and Cudras,—also came out into the streets from every side.[11] At Dhritarāshtra's departure, O king, all the citizens of Hastināpore became as distressed as they had been, O monarch, when they had witnessed the departure of the Pāndavas in former days after their defeat at the match at dice.[12] Ladies that had never seen the sun or the moon, came out into the streets on that occasion, in great grief, when king Dhritarāshtra proceeded towards the great forest."[13]

Section XVI.

Vaiçampāyana said,—"Great was the uproar, at that time, O king, of both men and women standing on the terraces of mansions or on the Earth.[1] Possessed of great intelligence, the old king, with joined hands, and trembling with weakness, preceeded with difficulty along the principal street which was crowded with persons of both sexes.[2] He left the city called after the elephant by the principal gate, and then repeatedly bade that crowd of people to return to their homes.[3] Vidura had set his heart on going to the forest along with the king. The Suta Sanjaya also, the son of Gavalgani, the chief minister of Dhritarāshtra, was of the same heart.[4] King Dhrita-

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* As Dhritarāshtra was blind, his queen Gāndhāri, whose devotion to her lord was very great, had, from the days of her marriage, kept her eyes bandaged, refusing to look on the world which her lord could not see.—T.

rāshtra, however, caused Kripa and the mighty car-warrior Yuyutsu to refrain from following him. He made them over into Yudhishthira's hands.[5] After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his household, prepared to stop, at the command of Dhritarāshtra.[6] Seeing that his mother Kunti was desirous of retiring into the woods, the king said unto her,—'I shall follow the old monarch. Do thou desist![7] It behooveth thee, O queen, to return to the city, accompanied by these thy daughters-in-law! This monarch proceeds to the woods, firmly resolved to practice penances!'[8] Though king Yudhishthira said these words unto her, with his eyes bathed in tears, Kunti, however, without answering him, continued to proceed, catching hold of Gāndhāri.[9]

"Kunti said,—'O king, never show any disregard for Sahadeva. He is very much attached to me, O monarch, and to thee also always![10] Thou shouldst always bear in mind Karna who never retreated from battle. Through my folly that hero has been slain in the field of battle.[11] Surely, my son, this heart of mine is made of steel, since it does not break into a hundred pieces at not seeing that child born of Surya.[12] When such has been the case, O chastiser of foes, what can I now do? I am very much to blame for not having proclaimed the truth about the birth of Surya's child.[13] O crusher of foes, I hope thou wilt, with all thy brothers, make excellent gifts for the sake of that son of Surya.[14] O mower of foes, thou shouldst always do what is agreeable to Draupadi. Thou shouldst look after Bhimasena and Arjnna and Nakula and Sahadeva. The burthens of the Kuru race have now fallen on thee, O king![15] I shall live in the woods with Gāndhāri, besmearing my body with filth, engaged in the performance of penances, and devoted to the service of my father-in-law and mother-in-law!' "*[16]

* Nilakantha explains that as Dhritarāshtra is Pāndu's elder brother, therefore, Kunti regards him as Pāndu's father. Queen Gāndhāri therefore, is Kunti's mother-in-law. The eldest brother is looked upon as a father.—T.

Vaiçampāyana continued,—"Thus addressed by her, the righteous-souled Yudhishthira, with passions under complete control, became, with all his brothers, plunged into great distress. Endued with great intelligence, the king said not a word.[17] Having reflected for a little while, king Yudhishthira the just, cheerless and plunged in anxiety and sorrow, addressed his mother, saying,[18]—'What, indeed, is this purpose of thine? It behooves thee not to accomplish it. I can never grant thee permission! It behoves thee to show us compassion![19] Formerly, when we were about to set out of Hastināpore for the woods, O thou of agreeable features, it was thou who, reciting to us the story of Vidulā's instructions to her son, excited us to exertion. It behoves thee not to abandon us now![20] Having slain the kings of Earth, I have won sovereignty, guided by thy words of wisdom communicated through Vāsudeva.[21] Where now is that understanding of thine about which I had heard from Vāsudeva? Dost thou wish now to fall away from those Kshatriya practices about which thou hadst instructed us?[22] Abandoning ourselves, this kingdom, and this daughter-in-law of thine who is possessed of great fame, how wilt thou live in the inaccessible woods? Do thou relent!'[23] Kunti, with tears in her eyes, heard these words of her son, but continued to proceed on her way. Then Bhima addressed her, saying,[24]—'When, O Kunti, sovereignty has been won, and when the time has come for thee to enjoy that sovereignty thus acquired by thy children, when the duties of royalty await discharge by thee, whence has this desire got hold of thy mind?[25] Why then didst thou cause us to exterminate the Earth? For what reason wouldst thou leave all and wish to take up thy abode in the woods?[26] We were born in the woods. Why then didst thou bring us from the woods while we were children? Behold, the two sons of Mādri are overwhelmed with sorrow and grief![27] Relent, O mother! O thou of great fame, do not go into the woods now! Do thou enjoy that prosperity which, acquired by might, has become Yudhishthira's today!'[28] Firmly resolved to retire into the woods, Kunti disregarded these lamentations of her sons.[29] Then Draupadi with a cheerless face, accompanied by

Subhadrā, followed her weeping mother-in-law who was journeying on from desire of going into the woods.[30] Possessed of great wisdom and firmly resolved on retirement from the world, the blessed dame walked on, frequently looking at her weeping children.[31] The Pāndavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words.' "[32]

Section XVII.

"Kunti said,—'It is even so, O mighty-armed son of Pāndu, as thou sayest! Ye kings, formerly when ye were cheerless, it was even in this way that I excited you all.[1] Yes, seeing that your kingdom was wrested from you by a match at dice, seeing that you all fell from happiness, seeing that you were domineered over by kinsmen, I instilled courage and high thoughts into your minds![2] Ye foremost of men, I encouraged you in order that they that were the sons of Pāndu might not be lost, in order that their fame might not be lost![3] You are all equal to Indra! Your prowess resembles that of the very gods. In order that you might not live, watching the faces of others, I acted in that way!*[4] I instilled courage into thy heart in order that thou who art the foremost of all righteous persons, who art equal to Vāsava, might not again go into the woods and live in misery![5] I instilled courage into your hearts in order that this Bhima who is possessed of the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin.[6] I instilled courage into your hearts in order that this Vijaya, who was born after Bhimasena, and who is equal unto Vāsava himself, might not be cheerless.[7] I instilled courage into your hearts in order that Nakula and Sahadeva, who are always devoted to their seniors, may not be weakened and rendered cheerless by hunger.[8] I acted in that way in order that this lady of well-developed proportions and of large expensive eyes might not endure the wrongs inflicted on her in

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* To live watching the faces of others is to live in dependance on others.—T.

the public hall without being avenged.[9] In the very sight of you all, O Bhima, trembling all over like a plantain plant, during the period of her functional illness, and after she had been won at dice,[10] Dusçāsana, through folly, dragged her as if she were a slave! All this was known to me. Indeed, the race of Pāndu had been subjugated (by foes)![11] The Kurus, *viz.*, my father-in-law and others, were cheerless when she, desirous of a protector, uttered loud lamentations like a she-osprey.[12] When she was dragged by her fair locks by the sinful Dusçāsana without little intelligence, I was deprived of my senses, O king.[13] Know, that for enhancing your energy, I instilled that courage into your hearts by reciting the words of Vidulā, O my sons![14] I instilled courage into your hearts, O my sons, in order that the race of Pāndu, represented by my children, might not be lost![15] The sons and grandsons of that person who brings a race to infamy never suceeed in attaining to the regions of the righteous. Verily, the ancestors of the Kaurava race were in danger of losing those regions of felicity which had become theirs![16] As regards myself, O my sons, I have, before this, enjoyed the great fruits of that sovereignty which my husband had acquired. I have made large gifts. I have duly drunk the Soma juice in sacrifice.*[17] It was not for my own sake that I had urged Vāsudeva with the stirring words of Vidulā. It was for your sake that I had called upon you to follow that advice.[18] O my sons, I do not desire the fruits of that sovereignty which has been won by my children. O thou of great puissance, I wish to attain, by my penances, to those regions of felicity which have been acquired by my husband.[19] By rendering obedient service to my father-in-law and mother-in-law both of whom wish to take up their abode in the woods, and by penances, I desire, O Yudhishthira, to waste my body.[20] Do thou cease to follow me, O foremost one of Kuru's race, along with Bhima and others.

* It has been pointed out before that 'mahādāna' means gifts of such things as elephants, horses, cars and other vehicles, boats, &c. The giver wins great merit by making them, but the receiver incurs demerit by acceptance, unless he happens to be a person of exceptional energy. To this day, acceptors of such gifts are looked upon as fallen men.—T.

Let thy understanding be always devoted to righteousness! Let thy mind be always great!' "[21]

Section XVIII.

Vaiçampāyana said,—"Hearing these words of Kunti, the sinless Pāndavas, O best of kings, became ashamed. They, therefore, desisted, along with the princess of Pānchāla, from following her.*[1] Beholding Kunti resolved to go into the woods, the ladies of the Pāndava household uttered loud lamentations.[2] The Pāndavas then circumambulated the king and saluted him duly. They ceased to follow further, having failed to persuade Prithā to return.[3] Then Amvikā's son of great energy, *viz.*, Dhritarāshtra, addressing Gāndhāri and Vidura and supporting himself on them, said,[4]—'Let the royal mother of Yudhishthira cease to go with us! What Yudhishthira has said is all very true.[5] Abandoning this high prosperity of her sons, abandoning those high fruits that may be hers, why should she go into the inaccessible woods, leaving her children like a person of little intelligence?[6] Living in the enjoyment of sovereignty, she is capable of practising penances and observing the high vow of gifts. Let her, therefore, listen to my words.[7] O Gāndhāri, I have been much gratified with the services rendered to me by this daughter-in-law of mine. Conversant as thou art with all duties, it behooveth thee to command her return.'[8] Thus addressed by her lord, the daughter of Suvala repeated unto Kunti all those words of the old king and added her own words of grave import.[9] She, however, failed to cause Kunti to desist inasmuch as that chaste lady, devoted to righteousness, had firmly set her heart upon a residence in the woods.[10] The Kuru ladies, understanding how firm her resolution was regarding her retirement into the woods, and seeing that those foremost ones of Kuru's race (*viz.*, their own lords), had ceased to follow her, set up a loud wail of lamentation.[11] After all the sons of Prithā and

* The words that Kunti spoke were just. The opposition her sons offered was unreasonable. Hence, their shame.—T.

all the ladies had retraced their steps, king Yudhishthira of great wisdom continued his journey to the woods.[12] The Pāndavas, exceedingly cheerless and afflicted with grief and sorrow accompanied by their wives, returned to the city, on their cars.[13] At that time the city of Hastināpura, with its entire population of men, both old and young, and women, became cheerless and plunged into sorrow. No festivals of rejoicing were observed.[14] Afflicted with grif, the Pāndavas were without any energy. Deserted by Kunti, they were deeply afflicted with grief, like calves destitute of their dams.[15] Dhritarāshtra reached that day a place far removed from the city. The puissant monarch arrived at last on the banks of the Bhāgirathi and took rest there for the night.[16] Brāhmanas conversant with the Vedas duly ignited their sacred fires in that retreat of ascetics. Surrounded by those foremost of Brāhmanas, those sacred fires blazed forth in beauty. The sacred fire of the old king was also ignited.[17] Sitting near his own fire, he poured libations on it according to due rites, and then worshipped the thousand-rayed sun as he was on the point of setting.[18] Then Vidura and Sanjaya made a bed for the king by spreading some blades of Kuça grass. Near the bed of that Kuru hero they made another for Gāndhāri.[19] In close proximity to Gāndhāri, Yudhishthira's mother Kunti, observant of excellent vows, happily laid herself down.[20] Within hearing distance of those three, slept Vidura and others. The Yājaka Brahmanas and other followers of the king laid themselves down on their respective beds.[21] The foremost of Brāhmanas that were there chaunted aloud many sacred hymns. The sacrificial fires blazed forth all around. That night, therefore, seemed as delightful to them as a Brāhmi night.*[22] When the night passed away, they all arose from their beds and went through their morning acts. Pouring libations then on the sacred fire, they continued their journey.[23] Their first day's experience of the forest proved very painful to them of grieving hearts,—them who were grieved by the

* 'Brāhmi night' implies a night in course of which sacred hymns are sung.—T.

inhabitants of both the city and the provinces of the Kuru kingdom.'"[24]

Section XIX.

Vaiçampāyana said,—"Following the advice of Vidura, the king took up his abode on the banks of the Bhāgirathi which were sacred and deserved to be peopled with the righteous.[1] There many Brāhmanas who had taken up their abode in the woods, as also many Kshatriyas and Vaiçyas and Cudras, came to see the old monarch.[2] Sitting in their midst, he gladdened them all by his words. Having duly worshipped the Brāhmanas with their disciples, he dismissed them all.[3] As evening came, the king, and Gāndhāri of great fame, both descended into the stream of the Bhāgirathi and duly performed their ablutions for purifying themselves.[4] The king and the queen, and Vidura and others, O Bhārata, having bathed in the sacred stream, performed the usual rites of religion.[5] After the king had purified himself by a bath, the daughter of Kuntibhoja led him, who was to her as her father-in-law, gently led both him and Gāndhāri from the water into the dry bank.[6] The Yājakas had made a sacrificial altar there for the king. Devoted to truth, the latter poured libations then on the fire.[7] From the banks of the Bhāgirathi the old king, with his followers, observant of vows and with senses restrained, then proceeded to Kurukshetra.[8] Possessed of great intelligence, the king arrived at the retreat of the royal sage Catayupa of great wisdom and had an interview with him.[9] Catayupa, O scorcher of foes, had been the great king of the Kekayas. Having made over the sovereignty of his kingdom to his son he had come into the woods.[10] Catayupa, received king Dhritarāshtra with due rites. Accompanied by him, the latter proceeded to the retreat of Vyāsa.[11] Arrived at Vyāsa's retreat, the delighter of the Kurus received his initiation into the forest mode of life. Returning he took up his abode in the retreat of Catayupa.[12] The high-souled Catayupa instructed Dhritarāshtra in all the rites of the forest mode, at the command of Vyāsa.[13] In this way the high-souled Dhrita-

rāshtra set himself to the practice of penances, and all his followers also to the same course of conduct.[14] Queen Gāndhāri also, O monarch, along with Kunti, assumed barks of trees and deer-skins for her robe, and set herself to the observance of the same vows as her lord.[15] Restraining their senses in thought, words, and deeds, as well as by eye, they began to practise severe austerities.[16] Divested of all stupefaction of mind, king Dhritarāshtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins.[17] Vidura, conversant with the true interpretations of righteousness, and endued with great intelligence, as also Sanjaya, waited upon the old king with his wife. Both of them with souls under subjection, Vidura and Sanjaya also reduced themselves, and wore barks and rags."[18]

Section XX.

Vaiçampāyana said,—"Those foremost of ascetics, *viz.* Nārada and Parvata and Devala of austere penances, came there to see king Dhrisarāshtra.[1] The Island-born Vyāsa with all his disciples, and other persons endued with great wisdom and crowned with ascetic success, and the royal sage Catayupa of advanced years and possessed of great merit, also came.[2] Kunti worshipped them with due rites, O king! All those ascetics were highly gratified with the worship offered to them.[3] Those great Rishis gladdened the high-souled king Dhritarāshtra with discourses on religion and righteousness.[4] At the conclusion of their converse, the celestial Rishi Nārada, beholding all things as objects of direct perception, said the following words.[5]

"Nārada said,—'There was a ruler of the Kekayas, possessed of great prosperity and perfectly fearless. His name was Sahasrachitya and he was the grandfather of this Catayupa.[6] Resining his kingdom to his eldest son endued with a large measure of righteousness, the virtuous king Sahasrachitya retired into the woods.[7] Reaching the other end of blazing penances, that lord of Earth, endued with great splendour,

attained to the region of Purandara where he continued to live in his company.[8] On many occasions, while visiting the region of Indra, O king, I saw that monarch, whose sins had all been burnt off by penances, residing in Indra's abode.[9] After the same manner, king Cailālaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances.[10] There was another king, O monarch, of the name of Prishadhra who resembled the wielder of the thunder-bolt himself. That king also, by his penances proceeded from the Earth to Heaven.[11] In this very forest, O king, that lord of Earth, *viz.*, Purukutsa, the son of Māndhātri, attained to high success.[12] That foremost of rivers, *viz.*, Narmadā, became the consort of that king. Having undergone penances in this very forest, that ruler of Earth proceeded to Heaven.[13] There was another king, highly righteous, of the name of Caçaloman. He too underwent severe austerities in this forest and then ascended to Heaven.[14] Thou also, O monarch, having arrived at this forest, shalt, through the grace of the Island-born, attain to a goal that is very high and that is difficult of attainment.[15] Thou also, O foremost of kings, at the end of thy penances, become endued with great prosperity and, accompanied by Gāndhāri, attain to the goal reached by those high-souled ones.[16] Dwelling in the presence of the slayer of Vala, Pāndu thinks of thee always. He will, O monarch, certainly assist thee in the attainment of prosperity.[17] Through serving thee and Gāndhāri, this daughter-in-law of thine, possessed of great fame, will attain to residence with her husband in the other world.[18] She is the mother of Yudhishthira who is the eternal Dharma. We behold all this, O king, with our spiritual vision.[19] Vidura will enter into the high souled Yudhisthira. Sanjaya also, through meditation, will ascend from this world into Heaven.' "[20]

Vaiçampāyana continued,—" That high-souled chief of Kuru's race, possessed of learning, having, with his wife, heard these words of Nārada, praised them and worshipped Nārada with unprecedented honours.[21] The conclave of Brāhmanas there present became filled with great joy, and desirous of gladdening king Dhritarāstra, O monarch, themselves wor-

shipped Nārada with profound regards.[22] Those foremost of regenerate persons also praised the words of Nārada. Then the royal sage Catayupa, addressing Nārada, said,[23]—'Thy holy self hath enhanced the devotion of the Kuru king, of all those people here, and of myself also, O thou of great splendour![24] I have, however, the wish to ask thee something. Listen to me as I say it. It has reference to king Dhritarāshtra, O celestial Rishi, that art worshipped by all the worlds![25] Thou art acquainted with the truth of every affair. Endued with celestial sight, thou beholdest, O regenerate Rishi, what the diverse goals are of human beings.[26] Thou hast said what the goal has been of the kings mentioned by thee, *viz.*, association with the chief of the celestials. Thou hast not, however, O great Rishi, declared what those regions are that will be acquired by this king![27] O puissant one, I wish to hear from thee what region will be acquired by the royal Dhritarāshtra. It behooveth thee to tell me truly the kind of region that will be his and the time when he will attain to it!'[28] Thus addressed by him, Nārada of celestial sight and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.[29]

"Nārada said,—'Repairing at my will to the mansion of Cakra, I have seen Cakra the lord of Cachi; and there, O royal sage, I have beheld king Pāndu.[30] There a talk arose, O monarch, regarding this Dhritarāshtra and those highly austere penances which he is performing.[31] There I heard from the lips of Cakra himself that there are three years yet of the period of life allotted to this king.[32] After that, king Dhritarāshtra, accompanied by his wife Gāndhāri, will go to the regions of Kuvera and be highly honoured by that king of kings. He will go there on a car moving at his will, his person adorned with celestial ornaments.[33] He is the son of a Rishi; he is highly blessed; he has burnt all his sins by his penances. Endued with a righteous soul, he will rove at will through the regions of the deities, the Gandharvas, and the Rākshasas. That about which thou hast enquired is a mystery of the gods. Through my affection for you, I have declared this high truth.[34-35] Ye all are possessed of the

wealth of Crutis and have consumed all your sins by your penances!' "[36]

Vaiçampāyana continued,—"Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarāshtra, became greatly cheered and highly pleased.[37] Having cheered Dhritarāshtra of great wisdom with such talk, they left the spot, wending away by the path that belongs to those who are crowned with success."[38]

Section XXI.

Vaiçampāyana said,—"Upon the retirement of the chief of the Kurus into the forest, the Pāndavas, O king, afflicted besides by grief on account of their mother, became very cheerless.[1] The citizens also of Hastināpura were possessed by deep sorrow. The Brāhmanas always talked of the old king.[2] 'How, indeed, will the king, who has become old, live in the solitary woods? How will the highly blessed Gāndhāri, and Prithā, the daughter of Kuntibhoja, live there?[3] The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable. Arrived in the deep woods, what is now the condition of that personage of royal descent, who is, again, bereft of vision?[4] Difficult is the feat that Kunti has achieved by separating herself from her sons. Alas, casting off kingly prosperity, she chose a life in the woods![5] What, again, is the condition of Vidura who is always devoted to the service of his elder brother? How also is the intelligent son of Gavalgani who is so faithful to the food given him by his master?'[6] Verily, the citizens, including those of even nonage, meeting together, asked one another these questions.[7] The Pāndavas also, exceedingly afflicted with grief, sorrowed for their old mother, and could not live in their city long.[8] Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gāndhāri, and Vidura of great intelligence, they failed to enjoy peace of mind.[9] They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas.[10] Despair penetrated their souls as they thought of the old king and as they repeatedly

reflected on that terrible slaughter of kinsmen.[11] Indeed, thinking of the slaughter of the youthful Abhimanyu on the field of battle, of the mighty-armed Karna who never retreated from the fray, of the sons of Draupadi, and of other friends of theirs, those heroes became exceedingly cheerless.[12-13] They failed to obtain peace of mind upon repeatedly reflecting that the Earth had become divested of both her heroes and her wealth.[14] Draupadi had lost all her children, and the beautiful Subhadrā also had become childless. They too were of cheerless hearts and grieved exceedingly.[15] Beholding, however, the son of Virāta's daughter, *viz.*, thy sire Parikshit, thy grandsires somehow held their life-breaths."[16]

Section XXII.

Vaiçampāyana said,—"Those foremost of men, the heroic Pāndavas,—those delighters of their mother—became exceedingly afflicted with grief.[1] They who had formerly been always engaged in kingly offices, did not at that time attend to those acts at all in their capital.[2] Afflicted with deep grief, they failed to derive pleasure from anything. If any body accosted them, they never honoured him with an answer.[3] Although those irresistible heroes were in gravity like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt.[4] Thinking of their mother, the sons of Pāndu were filled with anxiety as to how their emaciated mother was serving the old couple.[5] 'How, indeed, is that king, whose sons have all been slain and who is without refuge, living alone, with only his wife, in the woods that are the haunt of beasts of prey?[6] Alas, how does that highly blessed queen, Gāndhāri, whose dear ones have all been slain, follow her blind lord in the solitary woods?'[7] Even such was the anxiety manifested by the Pāndavas when they talked with one another. They then set their hearts upon seeing the king in his forest retreat.[8] Then Sahadeva, bowing down to the king, said,—'I have understood thy heart to be set upon seeing our sire![9] From my respect for thee, however, I could not speedily open my mouth on the subject of our journey to

the woods. The time for that sojourn is now come.[10] By good luck I shall see Kunti living in the observance of penances, with matted locks on her head, practising severe austerities, and emaciated with sleeping on blades of Kuça and Kāça![11] She was brought up in palaces and mansions, and nursed in every comfort and luxury. Alas, when shall I see my mother who is now toil-worn and plunged into exceeding misery?[12] Without doubt, O chief of Bharata's race, the ends of mortals are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the woods!'[13] Hearing these words of Sahadeva, queen Draupadi, that foremost of all women, duly honouring the king said, with proper salutations,[14]—'Alas, when shall I see queen Prithā, if, indeed, she be yet alive! I shall consider my life as not passed in vain if I succeed in beholding her once more, O king![15] Let this sort of understanding be ever stable in thee! Let thy mind always take a pleasure in such righteousness as is involved, O king of kings, in thy desire of bestowing such a high boon on us![16] Know, O king, that all these ladies of thy house are staying with their feet raised for the journey, from desire of beholding Kunti, and Gāndhāri, and my father-in-law.'[17] Thus addressed by queen Draupadi, the king, O chief of Bharata's race, summoned all the leaders of his forces to his presence and told them,[18]—'Cause my army, teeming with cars and elephants, to march out. I shall behold king Dhritarāshtra who is now living in the woods!'[19] Unto those that supervised the concerns of the ladies, the king gave the order,—'Let diverse kinds of conveyances be properly equipt, and all my closed litters that count by thousands![20] Let carriages and granaries, and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic retreats on Kurukshetra.[21] Whoever amongst the citizens wishes to see the king is allowed to do so without any restriction. Let him proceed, properly protected.[22] Let cooks and superintendents of kitchens, and the whole culinary establishment, and diverse kinds of edibles and viands, be ordered to be borne out on carts and conveyances.[23] Let it be proclaimed

that we march out tomorrow. Indeed, let no delay occur (in carrying out the arrangements). Let pavilions and resting houses of diverse kinds be erected on the way!'[24] Even these were the commands which the eldest son of Pāndu gave, with his brothers. When morning came, O monarch, the king set out, with a large train of women and old men.[25] Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him, and then proceeded towards the forest."[26]

Section XXIII.

Vaiçampāyana said,—"That foremost one of Bharata's race, then ordered his troops, which were protected by heroes that were headed by Arjuna and that resembled the very guardians of the universe, to march out.[1] Instantly, a loud clamour arose consisting of the words—Equip, Equip!—of horse-men, O Bhārata, engaged in equiping and arraying their steeds.[2] Some proceeded on carriages and vehicles, some on horses of great speed, and some on cars made of gold and endued with the splendour of blazing fires.[3] Some proceeded on mighty elephants, and some on camels, O king. Some proceeded on foot, that belonged to that class of combatants which is armed with tiger-like claws.*[4] The citizens and inhabitants of the provinces, desirous of seeing Dhritarāshtra, followed the king on diverse kinds of conveyances.[5] The preceptor Kripa also, of Gotama's race, that great leader of forces, taking all the forces with him, proceeded, at the command of the king, towards the old monarch's retreat.[6] The Kuru king Yudhishthira, that perpetuater of Kuru's race, surrounded by a large number of Brāhmanas, his praises sung by a large band of Sutas and Māgadhas and bards, and with a white umbrella held over his head, and encompassed around by a large number of cars, set out on his journey.[7-8] Vrikodara, the son of the Wind-god, proceeded on an elephant as gigantic as a hill, equipt

* 'Nakharaprāsa-yodhinah,' Nilakantha explains, are those combatants who are armed with tiger-like claws made of iron and tied to their waists.—T.

with strung bow and machines and weapons of attack and defence.[9] The twin sons of Mādri proceeded on two fleet steeds, well cased in mail, well protected, and equipt with banners.[10] Arjuna of mighty energy, with senses under control, proceeded on an excellent car endued with solar effulgence and unto which were equipt excellent steeds of white hue.[11] The ladies of the royal household, headed by Draupadi, proceeded in closed litters protected by the superintendents of women. They scattered copious showers of wealth as they proceeded.[12] Teeming with cars and elephants and steeds, and echoing with the blare of trumpets and the music of *Vinas*, the Pāndava host, O monarch, blazed with great beauty.[13] Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch.[14] Yuyutsu of mighty energy, and Dhaumya, the priest, at the command of Yudhishthira, were engaged in protecting the city.[15] By slow marches, king Yudhishthira reached Kurukshetra, and then, crossing the Yamunā, that highly sacred river,[16] he beheld from a distance the retreat, O thou of Kuru's race, of the royal sage of great wisdom and of Dhritarāshtra.[17] Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of glee, O chief of Bharata's race!"[18]

Section XXIV.

Vaiçampāyana said,—"The Pāndavas alighted, at a distance, from their cars and proceeded on foot to the retreat of the king, bending themselves in humility.[1] All the combatants also, and all the denizens of the kingdom, and the spouses of the Kuru chiefs, followed them on foot.[2] The Pāndavas then reached the sacred retreat of Dhritarāshtra which abounded with herds of deer and which was adorned with plantain plants.[3] Many ascetics of rigid vows, filled with curiosity, came there for beholding the Pāndavas who had arrived at the retreat.[4] The king, with tears in his eyes, asked them, saying,—'Where has my eldest sire, the perpetuater of Kuru's race, gone?'[5] They answered, O monarch, telling him that he had gone to the Yamunā for his ablutions, as also for fetch-

ing flowers and waters.[6] Proceeding quickly on foot along the path pointed out by them, the Pāndavas beheld all of them from a distance.[7] Desirous of meeting with their sire they walked with a rapid pace. Then Sahadeva ran with speed towards the spot where Prithā was.[8] Touching the feet of his mother, he began to weep aloud. With tears gushing down her cheeks, she saw her darling child.[9] Raising her son up and embracing him with her arms, she informed Gāndhāri of Sahadeva's arrival.[10] Then seeing the king and Bhimasena and Arjuna, and Nakula, Prithā endeavoured to advance quickly towards them.[11] She was walking in advance of the childless old couple, and was dragging them forward. The Pāndavas, beholding her, fell down on the earth.[12] The puissant and high-souled monarch, endued with great intelligence, recognising them by their voices and also by touch, comforted them one after another.[13] Shedding tears, those high-souled princes, with due formalities, approached the old king and Gāndhāri, as also their own mother.[14] Indeed, regaining their senses, and once more comforted by their mother, the Pāndavas took away from the king and their aunt and mother the jars full of water which they had been carrying, for bearing them themselves.[15] The ladies of those lions among men, and all the women of the royal household, as also all the inhabitants of the city and the provinces, then beheld the old king.[16] King Yudhishthira presented all those individuals one after another to the old king, repeating their names and races, and then himself worshipped his eldest sire with reverence.[17] Surrounded by them all, the old monarch, with eyes bathed in tears of joy, regarded himself as once more staying in the midst of the city called after the elephant.[18] Saluted with reverence by all his daughters-in-law headed by Krishnā, king Dhritarāshtra, endued with great intelligence, with Gāndhāri and Kunti, became filled with joy.[19] He then reached his forest-retreat that was applauded by Siddhas and Chāranas, and that then teemed with vast crowds of men all desirous of beholding him, like the firmament teeming with innumerable stars."[20]

Section XXV.

Vaiçampāyana said,—"The king, O chief of Bharata's race, with those foremost of men, *viz.*, his brothers, who were all possessed of eyes that resembled lotus-petals, took his seat in the retreat of his eldest sire.[1] There sat around him many highly-blessed ascetics, hailing from diverse regions, from desire of beholding the sons of that lord of Kuru's race, *viz.*, the Pāndavas of wide chests.[2] They said,—'We wish to know who amongst these is Yudhishthira, who are Bhima and Arjuna, who the twins, and who is Draupadi of great fame.'[3] Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pāndavas, naming each, and Draupadi too as also the other ladies of the Kuru household.[4]

"Sanjaya said,—'This one that is as fair of complexion as pure gold, that is endued with a body which looks like that of a full-grown lion, that is possessed of a large aquiline nose, and wide and expansive eyes that are, again, of a coppery hue, is the Kuru king.[5] This one, whose tread resembles that of an infuriate elephant, whose complexion is as fair as that of heated gold, whose frame is of large and expansive proportions, and whose arms are long and stout, is Vrikodara. Behold him well![6] The mighty bowman who sits besides him, of darkish complexion and youthful frame, who resembles the leader of an elephantine herd, whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna.[7] Those two foremost of men, that are sitting beside Kunti, are the twins, resembling Vishnu and Mahendra. In this whole world of men, they have not their equals in beauty and strength and excellence of conduct.[8] This lady, of eyes as expansive as lotus petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess of Heaven, is Krishnā, the embodied form of the goddess of prosperity.*[9] She who sits besides her, possessed of the complexion of pure gold, who

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* 'Suradevatā' is like 'karivringhati' or 'govalivardda.'—T.

looks like the embodied rays of the moon, in the midst of the other ladies, is, ye foremost of regenerate ones, the sister of that unrivalled hero who wields the discus.[10] This other, as fair as pure gold, is the daughter of the snake-chief and wife of Arjuna.* This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princes Chitrāngadā.[11] This one, that is possessed of the complexion of an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts, who used to always challenge Krishna. She is the foremost wife of Vrikodara.[12] This is the daughter of the king of Magadha who was known by the name of Jarāsandha. Possessed of the complexion of an assemblage of *Champakas*. She is the wife of the youngest son of Mādravati.[13] Possessed of a complexion darkish as that of the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotus-petals, is the wife of the eldest son of Mādravati.[14] This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virāta. She is the wife of that Abhimanyu who, while divested of his car, was slain by Drona and others fighting from their cars.†[15] These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the slain sons of Dhritarāshtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been slain by heroic foes.[16] I have now pointed them out in the order of precedence. In consequence of their devotion to Brāhmanas, their understandings and hearts are divested of every kind of crookedness. Possessed of pure souls, they have all been pointed out by men,—these princesses of the Kaurava household,—in answer to your queries !' "[17]

Vaiçampāyana continued,—"Thus that king of Kuru's race, of very advanced years, having met with those sons of him that was a deity among men, enquired about their welfare

* Ulupi is implied.—T.

† Implying the unfair character of the fight, for one on the earth should never be assailed by one on his car.—T.

after all the ascetics had gone away.[18] The warriors who had accompanied the Pāndavas, leaving the retreat, sat themselves down at a little distance, alighting from their cars and the animals they rode. Indeed, after all the crowd, *viz.*, the ladies, the old men, and the children, had been seated, the old king duly addressed them, making the usual enquires of politeness."[19]

Section XXVI.

"Dhritarāshtra said,—'O Yudhishthira, art thou in peace and happiness, with all thy brothers and the inhabitants of the city and the provinces?[1] Are they that live in dependance on thee also happy? Are thy ministers, and servitors, and all thy seniors and preceptors also, happy?[2] Are those also that live in thy dominions free from fear? Dost thou follow the old and traditional conduct of rulers of men?[3] Is thy treasury filled without disregarding the restraints imposed by justice and equity? Dost thou behave as thou shouldst towards foes, neutrals, and allies?[4] Dost thou duly look after the Brāhmanas, always making them the first gifts (ordained in sacrifices and religious rites)? What need I say of the citizens, and thy servants, and kinsmen, are thy foes, O chief of Bharata's race, gratified with thy behaviour? Dost thou, O king of kings, adore with devotion the Pitris and the deities?[5-6] Dost thou worship guests with food and drink, O Bhārata? Do the Brāhmanas in thy dominions, devoted to the duties of their order, walk along the path of righteousness?[7] Do the Kshatriyas and Vaiçyas and Cudras also within thy kingdom, and all thy relatives, observe their respective duties? I hope the women, the children, and the old, among thy subjects, do not grieve (under distress) and do not beg (the necessaries of life).[8] Are the ladies of thy household duly honoured in thy house, O best of men? I hope, O monarch, that this race of royal sages, having obtained thee for their king, have not fallen away from fame and glory!' "[9]

Vaiçampāyana continued,—"Unto the old king who said so, Yudhishthira, conversant with morality and justice, and well-

skilled in acts and speech, spoke as follows, putting some questions about his welfare."[10]

"Yudhisthira said,—'Doth thy peace, O king, thy self-restraint, thy tranquillity of heart, grow? Is this my mother able to serve thee without fatigue and trouble?[11] Will, O king, her residence in the woods be productive of fruit? I hope this queen, who is my eldest mother, who is emaciated with (exposure to) cold and wind and the toil of walking,[12] and who is now devoted to the practice of severe austerities, no longer gives way to grief for her children of mighty energy, all of whom, devoted to the duties of the Kshatriya order, have been slain on the field of battle?[13] Does she accuse us, sinful wretches, that are responsible for their slaughter? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, observant of penances, is in peace and happiness.' "[14]

Vaiçampāyana continued,—"Thus addressed, Dhritarāshtra answered king Yudhishthira, saying,—'O son, Vidura is well. He is performing austere penances,[15] subsisting on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible. Sometimes he is seen in this empty forest by Brāhmanas.'[16] While Dhritarāshtra was saying this, Vidura was seen at a distance. He had matted locks on his head, and gravels in his mouth, and was exceedingly emaciated. He was perfectly naked. His body was besmeared all over with filth, and with the dust of various wild flowers.[17] When Kshattri was beheld from a distance, the fact was reported to Yudhishthiro. Vidura suddenly stopped, O king, casting his eyes towards the retreat (and seeing it peopled by so many individuals).[18] King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes seen and sometimes not seen by the pursuer.[19] He said aloud,—'O Vidura, O Vidura, I am king Yudhishthira, thy favorite!'—Exclaiming thus, Yudhishthira, with great exertion, followed Vidura.[20] That foremost of intelligent men, *viz.*, Vidura, having reached a solitary spot in the forest, stood still, leaning against a tree.[21] He was exceedingly emaciated. He retained only the shape of a human being, (all his characteristic features having totally disappeared). Yudhishthira of

great intelligence recognised him, however, (in spite of such change).[22] Standing before him, Yudhishthira addressed him, saying,—'I am Yudhishthira!' Indeed, worshipping Vidura properly, Yudhishthira said these words in the hearing of Vidura.[23] Meanwhile Vidura eyed the king with a steadfast gaze. Casting his gaze thus on the king, he stood motionless in Yoga.[24] Possessed of great intelligence, he then (by his Yoga-power) entered the body of Yudhishthira, limb by limb. He united his life-breaths with the king's life-breaths, and his senses with the king's senses.[25] Verily, with the aid of Yoga-power, Vidura, blazing with energy, thus entered the body of king Yudhishthira the just.[26] Meanwhile, the body of Vidura continued to lean against the tree, with eyes fixed in a steadfast gaze. The king soon saw that life had fled out of it.[27] At the same time, he felt that he himself had become stronger than before and that he had acquired many additional virtues and accomplishments. Possessed of great learning and energy, O monarch, Pāndu's son, king Yudhishthira the just, then recollected[28] his own state before his birth among men.* Endued with mighty energy, he had heard of Yoga practice from Vyāsa.[29] King Yudhishthira the just, possessed of great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard, saying,[30]—'O king, this body that belonged to him called Vidura should not be cremated! In him is thy body also. He is the eternal deity of Righteousness![31] Those regions of felicity which are known by the name of *Santānika* will be his, O Bhārata! He was an observer of the duties of Yatis. Thou shouldst not, O scorcher of foes, grieve for him at all!'[32] Thus addressed, king Yudhishthira the just returned from that spot, and represented everything unto the royal son of Vichitraviryya.[33] At this, that king of great splendour, all those men, and Bhimasena and others, became filled

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* Yudhishthira was Dharma's self Vidura also was Dharma born as a Cudra through the curse of the Rishi Animāndavya. Both, therefore, were of the same essence. When Vidura left his human body, he entered the body of Yudhishthira and thus the latter felt himself strengthened greatly by the accession.—T.

with wander.[34] Hearing what had happened, king Dhritarāshtra became pleased and then, addressing the son of Dharma, said,—'Do thou accept from me these gifts of water and roots and fruits! It has been said, O king, that one's guest should take that which one takes oneself!'[35] Thus addressed, Dharma's son answered the king, saying,—'So be it!' The mighty-armed king ate the fruits and roots which the monarch gave him.[36] Then they all spread their beds under a tree and passed that night thus, having eaten fruits and roots and drunk the water that the old king had given them."[37]

Section XXVII.

Vaiçampāyana said,—"They passed that night which was characterised by auspicious constellations even thus, O king, in that retreat of righteous ascetics.[1] The conversation that occurred was characterised by many reflections on morality and wealth. Consisting of delightful and sweet words, it was graced with diverse citations from the Crutis.[2] The Pāndavas, O king, leaving costly beds, laid themselves down, near their mother, on the bare ground.[3] Indeed, those heroes passed that night, having eaten the food which was the food of the high-souled king Dhritarāshtra.[4] After the night had passed away, king Yudhishthira, having gone through his morning acts, proceeded to survey that retreat in the company of his brothers.[5] With the ladies of his household, the servants, and his priest, the king roved about the retreat in all directions, as he pleased, at the command of Dhritarāshtra.[6] He beheld many sacrificial altars with sacred fires blazing on them and with many ascetics seated on them, that had performed their oblations and poured libations in honour of the deities.[7] Those altars were overspread with fruits and roots of the forest, and with heaps of flowers. The smoke of clarified butter curled upwards from them. They were graced, besides, with many ascetics possessed of bodies that looked like the embodied Vedas and with many that belonged to the lay brotherhood.[8] Herds of deer were grazing or resting here and there, freed from every fear. Innumerable birds also were there,

engaged in uttering their melodious notes, O king![9] The whole forest seemed to resound with the notes of peacocks and Dātyuhas and Kokilas and the sweet songs of other warblers.*[10] Some spots echoed with the chaunt of Vedic hymns recited by learned Brāhmanas. Some were adorned with large heaps of fruits and roots gathered from the wilderness.[11] King Yudhishthira then gave those ascetics jars made of gold or copper which he had brought for them,[12] and many deer-skins and blankets and sacrificial ladles made of wood, and Kamandalus and wooden platters, and pots and pans, O Bhārata.†[13] Diverse kinds of vessels, made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked.[14] King Yudhishthira of righteous soul, having thus roved through the woods and beheld the diverse retreats of ascetics and made many gifts, returned to the place where his uncle was.[15] He saw king Dhritarāshtra, that lord of Earth, seated at his ease, with Gāndhāri beside him, after having finished his morning rites.[16] The, righteous-souled monarch saw also his mother, Kunti, seated not much remote from that place, like a disciple with bent head, endued with humility.[17] He saluted the old king, proclaiming his name. 'Sit down' were the words the old king said. Receiving Dhritarāshtra's permission, Yudhishthira sat himself down on a mat of Kuça grass.[18] Then the other sons of Pāndu with Bhima among them, O thou of Bharata's race, saluted the king and touched his feet and sat themselves down, receiving his permission.[19] The old Kuru king, surrounded by them, looked exceedingly beautiful. Indeed, he blazed with a Vedic splendour like

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* 'Nilakantha' here implies the peacock and not the blue jay, for the word 'kekā' is applied to the notes of the peacock alone. 'Dātyuhas' are gallinules or a species of Chātakas whose cry resembles '*Patik jal—phatikjal—phatikjal,*' repeated very distinctly, the second syllable being lengthened greatly.—T.

† 'Audumvarān' is an adjective of 'kalaçān.' It means 'made of copper.' 'Praveni' is a 'kutha' or blanket. 'Sruk' is a ladle having the cup like cavity at one extremity only. 'Sruv' is a ladle having cup-like cavities at both extremities.—T.

Vrihaspati in the midst of the celestials.[20] After they had sat themselves down, many great Rishis, *viz.*, Catayupa and others, who were denizens of Kurukshetra, came there.[21] The illustrious and learned Vyāsa, possessed of great energy and reverenced by even the celestial Rishis, showed himself, at the head of his numerous disciples, unto Yudhishthira.[22] The Kuru king Dhritarāshtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and advancing a few steps, saluted those guests.[23] Approaching near, Vyāsa, surrounded by Catayupa and others, addressed king Dhritarāshtra, saying,—'Be thou seated.'[24] The illustrious Vyāsa then took an excellent seat made of Kuça grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him.[25] After Vyāsa had been seated, all those foremost of regenerate persons, endued with abundant energy, sat themselves down, having received the permission of the Island-born sage."[26]

Section XXVIII.

Vaiçampāyana said,—"After the high-souled Pāndavas had all been seated, Satyavati's son Vyāsa said,[1]—O Dhritarāshtra of mighty arms, hast thou been able to achieve penances? Is thy mind, O king, pleased with thy residence in the woods?[2] Has the grief that was thine born of the slaughter of thy sons in battle, disappeared from thy heart? Are all thy perceptions, O sinless one, now clear?[3] Dost thou practise the ordinances of forest life after having made thy heart firm? Does my daughter-in-law, Gāndhāri, allow herself to be overwhelmed by grief?[4] She is possessed of great wisdom. Endued with intelligence, that queen understands both Religion and Wealth. She is well conversant with the truths that relate to both prosperity and adversity. Do she still grieve?[5] Does Kunti, O king, who in consequence of her devotion to the service of her seniors, left her children, attend to thy wants and serve thee with all humility?[6] Have the high-minded and high-souled king Yudhishthira, the son of Dharma, and Bhima and Arjuna and the twins been sufficiently comforted?[7] Dost thou feel

delight at seeing them? Has thy mind become freed from every stain? Has thy disposition, O king, become pure in consequence of the increase of thy knowledge?[8] This aggregate of three, O king, is the foremost of all concerns, O Bhārata, *viz.*, abstension from injury to any creature, truth, and freedom from anger.[9] Does thy forest life any longer prove painful to thee? Art thou able to earn with thy own exertions the products of the wilderness for thy food? Do fasts give thee any pain now?[10] Hast thou learnt, O king, how the high-souled Vidura, who was Dharma's self, left this world?[11] Through the curse of Māndavya, the deity of Righteousness became born as Vidura. He was possessed of great intelligence. Endued with high penances, he was high-souled and high-minded.[12] Even Vrihaspati among the celestials, and Cukra among the Asuras, was not possessed of such intelligence as that foremost of persons.[13] The eternal deity of Righteousness was stupefied by the Rishi Māndavya with an expenditure of his penances earned for a long time with great care.*[14] At the command of the Grandsire, and through my own energy, Vidura of great intelligence was procreated by me upon a soil owned by Vichitraviryya.[15] A deity of deities, and eternal, he was, O king, thy brother! The learned know him to be Dharma in consequence of his practices of Dhāranā and Dhyāna.†[16] He grows with (the growth of) truth, self-restraint, tranquillity of heart, compassion, and gifts. He is always engaged in penances, and is eternal.[17] From that deity of Righteousness, through Yoga-puissance, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable in-

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* Whenever a Brāhmana cursed another, his penances underwent a diminution. Forgiveness was the highest virtue of the Brāhmana. His power lay in forgiveness. Hence, when Māndavya cursed Dharma, he had to spend a portion of his hard-earned penances. Previously, the plea of minority or non-age could not be urged in the court of Dharma. Māndavya forced Dharma to admit that plea in the matter of punishment for offences.—T.

† Both 'Dhāranā' and 'Dhyāna' are processes or, rather, stages of Yoga. The former implies the fixing of the mind on one thing; the latter is the abstration of the mind from surrounding objects.—T.

telligence.[18] Dharma exists both here and hereafter, and is like fire or wind or water or earth or space.[19] He is, O king of kings, capable of going everywhere and exists, pervading the whole universe. He is capable of being beheld by only those that are the foremost of the deities and those that are cleansed of every sin and crowned with ascetic success.[20] He that is Dharma is Vidura; and he that is Vidura is the (eldest) son of Pāndu. That son of Pāndu, O king, is capable of being perceived by thee. He stays before thee as thy servitor.[21] Endued with great Yoga-puissance, thy high-souled brother, that foremost of intelligent men, seeing the high-souled Yudhishthira, the son of Kunti, has entered into his person.[22] Thee also, O chief of Bharata's race, I shall unite with great benefit. Know, O son, that I am come here for dispelling thy doubts.[23] Some feat that has never been accomplished before by any of the great Rishis,—some wonderful effect of my penances,—I shall show thee.[24] What object is that, O king, whose accomplishment thou desirest from me? Tell me what is that which thou wishest to see or ask or hear? O sinless one, I shall accomhlish it!' "[25]

SECTION XXIX.

(Putradarçana Parva.)

Janamejaya said,—"Tell me, O learned Brāhmana, what that wonderful feat was which the great Rishi Vyāsa of high energy accomplished after his promise to the old king, made when Dhritarāshtra, that lord of Earth, that foremost one of Kuru's race, had taken up his abode in the forest, with his wife and with his daughter-in-law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pāndu were staying in the ascetic retreat![1-3] For how many days did the Kuru king Yudhishthira of unfading glory stay, with his men, in the woods?[4] On what food, O puissant one, did the high-souled Pāndavas support themselves, with their men, and wives, while they lived in the woods? O sinless one, do thou tell me this!"[5]

Vaiçampāyana said,—"With the permission of the Kuru king, the Pāndavas, O monarch, with their troops and the ladies of their household, supported themselves on diverse kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period, O sinless one, Vyāsa came there.[6-7] While all those princes sat around Vyāsa, engaged in conversation on diverse subjects, other Rishis came to that spot.[8] They were Nārada, and Parvata and Devala of austere penances, and Viçwāvasu and Tumvuru, and Chitrasena, O Bhārata.[9] Endued with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarāshtra, worshipped them according to due rites.[10] Having obtained that worship from Yudhishthira, all of them sat down on sacred seats (made of Kuça grass) as also on excellent seats made of peacock feathers.[11] After they had all taken their seats, the Kuru king of high intelligence took his seat there, surrounded by the sons of Pāndu.[12] Gāndhāri and Kunti and Draupadi, and she of the Sāttwata race, and other ladies of the royal household also sat down.[13] The conversation that then arose was excellent and had reference to topics connected with piety, and the Rishis of old, and the deities and the Asuras.[14] At the close of that conversation Vyāsa of great energy, that foremost of eloquent men, that first of all persons conversant with the Vedas, highly gratified, addressed the blind monarch and once more said,—'Burning as thou art with grief on account of thy children, I know, O king of kings, what object is cherished by thee in thy heart.' The sorrow that always exists in the heart of Gāndhāri,[15-17] that which exists in the heart of Kunti, and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna's sister Subhadrā also cherishes, are all known to me. Hearing of this meeting, O king, of thine with all these princes and pincesses of thy house,[18-19] I have come here, O delighter of the Kauravas, for dispelling thy doubts! Let the deities and Gandharvas, and all these great Rishis,[20] behold today the energy of those penances which I have acquired for these long years! Therefore, O king, tell me what wish of thine I shall grant today![21]

I am puissant enough to grant thee a boon. Behold the fruit of my penances !' Thus addressed by Vyāsa of immeasurable understanding, king Dhritarāshtra[22] reflected for a moment and then prepared to speak. He said,—'I am exceedingly fortunate. Lucky am I in obtaining thy favour. My life is crowned with success today,[23]—since this meeting has happened between me and ye all of great piety ! Today I shall attain to that highly happy goal which is reserved for me,[24] since, ye ascetics endued with wealth of penances, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all ! There is not the least doubt that this sight that I have obtained of you all has cleansed me of every sin ![25] Ye sinless ones, I have no longer any fear in respect of my end in the next world. Full as I am of love for my children, I always cherish their remembrance. My mind, however, is always tortured by the recollection of the diverse acts of wrong which my wicked son of exceedingly evil understanding perpetrated. Possessed of a sinful understanding, he always persecuted the innocent Pāndavas.[26-27] Alas, the whole Earth has been devastated by him, with her steeds, elephants and men. Many high-souled kings, rulers of diverse realms,[28] came for siding my son and succumbed to death. Alas, leaving their beloved sires and wives and their very life-breaths,[29] all those heroes have become guests of the king of the dead ! What end, O regenerate one, has been attained by those men who have been slain, for the sake of their friend, in battle ?[30] What end also has been attained by my sons and grandsons who have fallen in the fray ? My heart is always pained at the thought of my having brought about the slaughter of the mighty Bhishma, the son of Cāntanu, and of Drona, that foremost of Brāhmanas, through my foolish and sinful son who was an injurer of his friends.[31-32] Desirous of obtaining the severeignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated ! Reflecting on all this, I burn day and night with grief.[33] Deeply afflicted with pain and grief, I am unable to obtain peace of mind. Indeed, O father, thinking of all this, I have no peace of mind !' "[34]

Vaiçampāyana continued,—"Hearing these lamentations, expressed in diverse ways, of that royal sage, the grief, O Janamejaya, of Gāndhāri, became fresh.[35] The grief also of Kunti, of the daughter of Drupada, of Subhadrā, and of the other members, male and female, and the daughters in-law, of the Kuru race, became equally green.[36] Queen Gāndhāri, with bandaged eyes, joining her hands, addressed her father-in-law. Deeply afflicted with grief on account of the slaughter of her sons, she said,[37]—'O foremost of ascetics, sixteen years have passed over the head of this king grieving for the death of his sons and divested of peace of mind![38] Afflicted with grief on account of the slaghter of his children, this king Dhritarāshtra, always breathes heavily, and never sleeps at night, O great Rishi![39] Through the power of thy penances thou art competent to creat new worlds. What need I say then about showing this king his children who are now in the other world?[40] This Krishnā, the daughter of Drupada, hath lost all her kinsmen and children. For this, she who is the dearest of my daughters-in-law grieves exceedingly.[41] The sister of Krishna, *viz.*, Subhadrā of sweet speech, burning with the loss of her son, grieves as deeply.[42] This lady that is respected by all, that is the wife of Bhuriçravas, afflicted with grief on account of the fate that has overtaken her husband, always indulges in heart-rending lamentations.[43] Her father-in-law was the intelligent Vālhika of Kuru's race. Alas, Somadatta also was slain, along with his sire, in the great battle!*[44] Alas, a century of sons, heroes that never retreated from battle, belonging to this son of thine, this king of great intelligence and great prosperity, has been slain in battle![45] The hundred wives of those sons are all grieving and repeatedly enhancing the grief of both the king and myself. O great ascetic, stricken by that great slaughter; they have gathered round me![46] Alas, those high-souled heroes, those great car-warriors, my fathers-in-law, Somadatta and others,—alas, what end has been theirs, O puissant one?[47] Through thy

* Vālhika was the sire of Somadatta and the grandsire of Bhuriçravas. Vālhika, therefore, was the grand-father-in-law of the lady mentioned by Gāndhāri.—T.

grace, O holy one, that will happen in consequence of which this lord of Earth, myself, and this daughter-in-law of thine, *viz.*, Kunti, shall all become freed from our grief!'[48] After Gāndhāri had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her secret-born son endued with solar effulgence.[49] The boon-giving Rishi Vyāsa, capable of both beholding and hearing what happened at a remote distance, saw that the royal mother of Arjuna was afflicted with grief.[50] Unto her Vyāsa said,—'Tell me, O blessed one, what is in thy mind! Tell me what thou wishest to say!'[51] At this, Kunti, bending her head unto her father-in-law, and overcome with bashfulness, said these words unto him, relating to the occurences of the past."[52]

Section XXX.

"Kunti said,—'O holy one, thou art my father-in-law and, therefore, my deity of deities! Verily, thou art my god of gods. Hear my words of truth![1] An ascetic named Durvāsas, who is of the regenerate order and who is full of wrath, came to my father's house for eleemosynary charity. I succeeded in gratifying him[2] by the purity of my external behaviour and of my mind, as also by refusing to notice the many wrongs he did. I did not give way to wrath although there was much in his behaviour quite capable of exciting that passion.[3] Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon. 'Thou must accept the boon I shall give,' were his words to me.[4] Fearing his curse, I answered him, saying,—'So be it.' The regenerate Rishi once more said unto me,[5]—'O blessed damsel, O thou of beautiful face, thou wilt become the mother of Dharma. Those deities whom thou wilt summon will be obedient to thee!'[6] Having said those words, the regenerate one vanished away from my sight. I became filled with wonder. The *mantra*, however, which the Rishi gave has dwelt in my memory at all times.[7] One day, sitting within my chamber

I beheld the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi.[8] Without any consciousness of the fault I committed, I summoned the deity from mere girlishness. The deity, however, of a thousand rays, (summoned by me) came to my presence.[9] He divided himself in twain. With one portion he was in the firmament, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me.[10] He told me, while I was trembling at his sight, these words:—'Do thou ask a boon of me!' Bowing unto him with my head, I asked him to leave me.[11] He replied unto me, saying,—'I cannot bear the idea of coming to thee fruitlessly. I shall consume thee as also that Brāhmana who gave thee the Mantra as a boon!'[12] The Brāhmana who had done no evil I wished to protect from Surya's curse. I, therefore, said,—'Let me a have a son like thee, O god!'[13] The deity of thousand rays then penetrated me with his energy and stupefied me completely. He then said unto me,—'Thou wilt have a son,' and then went back to the firmament.[14] I continued to live in the inner apartments and desirous of saving the honour of my sire, I cast into the waters my infant son named Karna who thus came into the world secretly.[15] Without doubt, through the grace of that god, I once more became a virgin, O regenerate one, even as the Rishi Durvāsas had said unto me.[16] Foolish that I am, although he knew me for his mother when he grew up, I yet made no effort to acknowledge him. This burns me, O regenerate Rishi, as is well-known to thee![17] Whether it is sinful or not so, I have told thee the truth. It behooveth thee, O holy one, to gratify the craving I feel for beholding that son of mine![18] O foremost of ascetics, let this king also, O sinless one, obtain the fruition today of that wish of his which he cherishes in his bosom and which has become known to thee!'[19] Thus addressed by Kunti, Vyāsa, that foremost of all persons, said unto her in reply,—'Blessed be thou, all that thou hast said unto me will happen.[20] (As regards the birth of Karna) no fault is ascribable to thee. Thou wert restored to virginity. The deities are possessed of (Yoga) puissance. They are able to

penetrate human bodies.*[21] There are many deities. They beget (offspring) by thought alone. By word, by sight, by touch, and by sexual union, also, they beget children. These are the five methods.[22] Thou belongest to the order of humanity. Thou hast no fault (in what happened). Know this, O Kunti! Let the fever of thy heart be dispelled'[23] For those that are mighty, everything is becoming. For those that are mighty, everything is pure. For those are mighty, everything is meritorious. For those that are mighty, everything is their own.' "[24]

Section XXXI.

"Vyāsa said,—'Blessed be thou, O Gāndhāri, thou shalt behold thy sons and brothers and friends and kinsmen along with thy sires this night like men risen from sleep.[1] Kunti also shall behold Karna, and she of Yadu's race shall behold her son Abhimanyu. Draupadi shall behold her five sons, her sires, and her brothers also.[2] Even before ye had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by thee, O Gāndhāri, and by Kunti![3] Thou shouldst not grieve for those foremost of men. They met with death in consequence of their devotion to the established practices of Kshatriyas.[4] O faultless one, the work of the gods could not but be accomplished. It was for accomplishing that object that those heroes came down on Earth. They were all portions of the deities.[5] Gandharvas and Apsaras, and Piçāchas and Guhyakas and Rākshasas, many persons of great sanctity, many individuals crowned with success (of penances), celestial Rishis,[6] deities and Dānavas, and heavenly Rishis of spotless character, met with death on the battle-field of Kurukshetra.†[7] It is heard that he that was the intelligent king of the Gandharvas, and

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* The puissance here referred to is that of Animā, Laghimā, &c., *i. e.*, the capacity of becoming minute and subtile, &c.—T.

† The sense is that those had been incarnated as human beings and fighting with one another met with death as regards their human existence.—T.

named Dhritarāshtra, took birth in the world of men as thy lord Dhritarāshtra.[8] Know that Pāndu of unfading glory and distinguished above all others, sprung from the Maruts. Kshattri and Yudhishthira are both portions of the deity of Righteousness.[9] Know that Duryodhana was Kali, and Çakuni was Dwāpara. O thou of good features, know that Dusçāsana and others were all Rākshasas.[10] Bhimasena of great might, that chastiser of foes, is from the Maruts. Know that this Dhananjaya, the son of Prithā, is the ancient Rishi Nara.[11] Hrishikeça is Nārāyana, and the twins are the Açwins. That foremost of heat-giving ones, *viz.*, Surya, having divided his body in twain, continued with one portion to give heat to the worlds and with another to live (on Earth) as Karna. He that took his birth as the son of Arjuna, that gladdener of all, that heir of the possessions of the Pāndavas, who was slain by six great car-warriors (fighting together), was Soma. He was born of Subhadrā. Through Yoga-puissance he had divided himself in twain.[12-14] Dhrishtadyumna who sprung with Draupadi from the sacrificial fire, was an auspicious portion of the deity of fire. Çikhandin was a Rākshasa.[15] Know that Drona was a portion of Vrihaspati, and that Drona's son is born of a portion of Rudra. Know that Gangā's son Bhishma was one of the Vasus that became born as a human being.[16] Thus, O thou of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have gone back to Heaven.[17] That sorrow which is in the hearts of you all, relating to the return of these to the other world, I shall today dispel.[18] Do you all go towards the Bhāgirathi. You will then behold all those that have been slain on the field of battle.' "[19]

Vaiçampāyana continued,—"All the persons there present, having heard the words of Vyāsa, raised a loud leonine shout and then proceeded towards the Bhāgirathi.[20] Dhritarāshtra with all his ministers and the Pāndavas, as also with all those foremost of Rishis and Gandharvas that had come there, set out as directed.[21] Arrived at the banks of Gangā, that sea of men took up their abode as pleased them.[22] The king, possessed of great intelligence, with the Pāndavas, took up his

abode in a desirable spot, along with the ladies and the aged ones of his household.[23] They passed that day as if it were a whole year, waiting for the advent of the night when they would behold the deceased princes.[24] The Sun then reached the sacred mountain in the west and all those persons, having bathed in the sacred stream, finished their evening rites."[25]

Section XXXII.

Vaiçampāyana said,—"When night came, all those persons, having finished their evening rites, approached Vyāsa.[1] Dhritarāshtra of righteous-soul, with purified body and with mind solely directed towards it, sat there with the Pāndavas and the Rishis in his company.[2] The ladies of the royal household sat with Gāndhāri in a secluded spot. All the citizens and the inhabitants of the provinces ranged themselves according to their years.[3] Then the great ascetic, Vyāsa, of mighty energy, bathing in the sacred waters of the Bhāgirathi, summoned all the deceased warriors,[4] *viz.*, those that had fought on the side of the Pāndavas, those that had fought for the Kauravas, including highly blessed kings belonging to diverse realms.[5] At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the forces of the Kurus and the Pāndavas.[6] Then those kings, headed by Bhishma and Drona, with all their troops, arose by thousands from the waters of the Bhāgirathi.[7] There were Virāta and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadrā, and the Rākshasa Ghatotkacha.[8] There were Karna and Duryodhana, and the mighty car-warrior Çakuni, and the other children, endued with great strength, of Dhritarāshtra, headed by Dusçāsana.[9] There were the son of Jarāsandha, and Bhagadatta, and Jalasandha of great energy, and Bhuriçravas, and Çala, and Çalya, and Vrishasena with his younger brother.[10] There were prince Lakshmana (the son of Duryodhana), and the son of Dhrishtadyumna, and all the children of Çikhandin, and Dhrishtaketu with his younger brother.[11] There were Achala and Vrishaka,

and the Rākshasa Alāyudha, and Vālhika, and Somadatta, and king Chekitāna.[12] These and many others, who for their number cannot be conveniently named, appeared on that occasion. All of them rose from the waters of the Bhāgirathi, with resplendent bodies.[13] Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field.[14] All of them were now robed in celestial vestments and all had brilliant ear-rings. They were free from all animosity and pride, and divested of wrath and jealousy.[15] Gandharvas sang their praises, and bards waited on them, chaunting their deeds. Robed in celestial vestments and wearing celestial garlands, each of them was waited upon by bands of Apsaras.[16] At that time, through the puissance of his penances, the great ascetic, the son of Satyavati, gratified with Dhritarāshtra, gave him celestial vision.[17] Endued with celestial knowledge and strength, Gāndhāri of great fame saw all her children as also all those that had been slain in battle.[18] All persons assembled there beheld with steadfast gaze and hearts filled with wonder that amazing and inconcievable phenomenon which made the hair on their bodies stand on its end.[19] It looked like a high carnival of gladdened men and women. That wondrous scene looked like a picture painted on the canvass.[20] Dhritarāshtra, beholding all those heroes, with his celestial vision obtained through the grace of that sage, became full of joy, O chief of Bharata's race.'"[21]

Section XXXIII.

Vaiçampāyana said,—"Then those foremost of men, divested of wrath and jealousy, and cleansed of every sin, met with one another,[1] agreeably to those high and auspicious ordinances that have been laid down by regenerate Rishis. All of them were happy of hearts and looked like gods moving in Heaven.[2] Son met with sire or mother, wives with husbands, brother with brother, and friend with friend, O king.[3] The Pāndavas, full of joy, met with the mighty bowman Karna as also with the son of Subhadrā, and the children of Drau-

padi.[4] With happy hearts the sons of Pāndu approached Karna, O monarch, and became reconciled with him.[5] All those warriors, O chief of Bharata's race, meeting with one another through the grace of the great ascetic, became reconciled with one another.[6] Casting off all unfriendliness, they became established on amity and peace. It was even thus that all those foremost of men, *viz.*, the Kauravas and other kings, became united with the Kurus and other kinsmen of theirs as also with their children. The whole of that night they passed in great happiness.[7-8] Indeed, the Kshatriya warriors, in consequence of the happiness they felt, regarded that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent, no reproach in that region,[9] as those warriors, O monarch, met with one another on that night. Meeting with their sires and brothers and husbands and sons,[10] the ladies cast off all grief and felt great raptures of delight. Having sported with one another thus for one night, those heroes and those ladies,[11] embracing one another and taking one another's leave, returned to the places they had come from. Indeed, that foremost of ascetics dismissed that concourse of warriors.[12] Within the twinkling of an eye that large crowd disappeared in the very sight of all those (living) persons. Those high-souled persons, plunging into the sacred river Bhāgirathi,[13] proceeded, with their cars and standards, to their respective abodes. Some went to the regions of the gods, some to the region of Brahman,[14] some to the region of Varuna, and some to the region of Kuvera. Some among those kings proceeded to the region of Surya.[15] Amongst the Rākshasas and Piçāchas some proceeded to the country of the Uttara-Kurus. Others, moving in delightful attitudes, went in the company of the deities.[16] Even thus did all those high-souled persons disappear with their vehicles and animals and with all their followers. After all of them had gone away, the great sage, who was standing in the waters of the sacred stream,[17] *viz.*, Vyāsa of great righteousness and energy, that benefactor of the Kurus, then addressed those Kshatriyā ladies who had become widows, and said these words,[18]—'Let those amongst these formost of women that are desirous of

attaining to the regions acquired by their husbands cast away all sloth and quickly plunge into the sacred Bhāgirathi!'[19]—Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in law, and then plunged into the waters of the Bhāgirathi.[20] Freed from human bodies, those chaste ladies then proceeded, O king, with their husbands to the regions acquired by the latter.[21] Even thus, those ladies of virtuous conduct, devoted to their husbands, entering, the waters of the Bhāgirathi, became freed from their mortal tenements and attained to the companionship of their husbands in the regions acquired by them.[22] Endued with celestial forms, and adorned with celestial ornaments, and wearing celestial vestments and garlands, they proceeded to those regions where their husbands had found their abodes.[23] Possessed of excellent behaviour and many virtues, their anxieties all dispelled, they were seen to ride on excellent cars, and endued with every accomplishment they found those regions of happiness which were theirs by right.[24] Devoted to the duties of piety, Vyāsa, at that time, becoming a giver of boons, granted unto all the men there assembled the fruition of the wishes they respectively cherished.[25] People of diverse realms, hearing of this meeting between the hallowed dead and living human beings, became highly delighted.[26] That man who duly listens to this narrative meets with everything that is dear to him. Indeed, he obtains all agreeable objects both here and hereafter.[27] That man of learning and science, that foremost of righteous persons, who recites this narrative for the hearing of others acquires great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects. Such a man has not to undergo painful labour for his sustenance, and meets with all sorts of auspicious objects in life. Even these are the rewards reaped by a person who, endued with devotion to Vedic studies and with penances, recites this narrative in the hearing of others.[28-29] Those persons who, possessed of good conduct, devoted to self-restraint, cleansed of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, edorned

with faith, belief in the scriptures, and intelligence, listen to this wonderful *parvan*, surely attain to the highest goal hereafter."[30-31]

Section XXXIV.

Sauti said,—Hearing this story of the reappearance and departure of his forefathers, king Janamejaya of great intelligence became highly pleased.[1] Filled with joy, he once more questioned Vaiçampāyana on the subject of the reappearance of dead men, saying,—"How is it possible for persons whose bodies have been destroyed to reappear in those very forms?"[2] Thus asked, that foremost of regenerate persons, *viz.*, the disciple of Vyāsa, that first of speakers, possessed of great energy, thus answered Janamejaya.[3]

Vaiçampāyana said,—"This is certain, *viz.*, that acts are never destroyed (without their consequences being enjoyed or endured). Bodies, O king, are born of acts; so also are features.[4] The great primal elements are eternal (indestructible) in consequence of the union with them of the Lord of all beings. They exist with what is eternal. Accordingly, they have no destruction when the non-eternal are destroyed.[5] Acts done without exertion are true, and foremost, and bear real fruit. The soul, united however with such acts as require exertion for their accomplishment, enjoys pleasure and pain.*[6] Though united so (that is, with pleasure and pain), yet it is a certain inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed.†[7]

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* Nilakantha explains that 'anāyāsakritam karma' implies the religion of Nivritti, for the religion of Pravritti consists of acts that require 'āyāsa' or exertion for their accomplishment. The religion of Nivritti or abstention from acts is said here to be true and superior, and productive of real fruit, in the form, that is, of Emancipation. The soul, however, in the generality of cases, united with 'ebhih,' by which is meant 'āyāsakritam karma,' that is, the acts done in pursuance of the religion of Prāvritti, becomes embodied and, therefore, enjoys happiness or endures misery as the case may be.—T.

† The sense seems to be this; when a creature stands before a mirror

As long as one's acts are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does one regard the body to be oneself The man, however, whose acts have been exhausted, without regarding the body to be self, takes the self to be something otherwise.*[8] Diverse existent objects (such as the primal elements and the senses &c.,) attaining to a body, become united as one. To men of knowledge who understand the difference (between the body and self,) those very objects become eternal.†[9] In the Horse-sacrifice, this Cruti is heard in the matter of the slaying of the horse. Those which are the certain possessions of embodied creatures, *viz.*, their life-breaths (and the senses, &c.), exist eternally even when they are borne to the other world.[10] I shall tell thee what is beneficial, if it be agreeable to thee, O king. Thou hast, while employed in thy sacrifices, heard of the paths of the deities.[11] When preparations were made for any sacrifice of thine, the deities became beneficially inclined to thee. When, indeed, the deities were thus disposed and came to thy sacrifice, they were lords in the matter of the passage (from this to the next world) of the animals slain.‡[12] For this reason, the eternal ones (*viz.*, Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent goals. When the five primal elements are eternal, when the soul also is eternal, he called *Purusha* (*viz.*, the soul invested with case)

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its image is formed in the mirror; such reflection, however, never affects the mirror in the least, for when the object leaves the vicinity of the mirror, the image or reflection vanishes away. The soul is like the mirror. Pleasure and pain are like reflections in it. They come and go away without the soul being at all modified by them in any way. Pleasure and pain are destructible, but not so the soul.—T.

* The ordinary man thinks this conglomeration of diverse objects to be his self. The man of wisdom who has exhausted his acts does not think so. He is freed from the obligation of taking a body.—T.

† The sense probably is this. In the case of ordinary men, the component parts of the body dissolve away, while Yogins can keep such parts from dissolution as long as they like.—T.

‡ The sense is, the deities bear away to the next world the animals slain in sacrifices. Though the bodies of such animals are apparently destroyed, yet their life-breaths and senses continue to exist.—T.

is equally so.[13] When such is the case, he who beholds a creature as disposed to take diverse forms, is regarded as having an erroneous understanding. He who indulges in too much grief at separation is, I think, a foolish person.[14] He who sees evil in separation should abandon union. By standing aloof, no unions are formed, and sorrow is cast off, for sorrow in the world is born of separation.*[15] Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous conviction. He that knows the other (*viz.*, self) attains to the highest understanding and becomes freed from error.†[16] As regards creatures, they appear from an invisible state, and once more disappear into invisibleness. I do not know him. He also does not know me. As regards myself, renunciation is not yet mine.‡[17] He that is not possessed of puissance enjoys or endures the fruits of all his acts in those bodies in which he does them.[18] If the act be a mental one, its consequences are enjoyed or endured mentally; if it be done with the body, its consequences are to be enjoyed or endured in the body.$[19]

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* The sense is that as wives &c., when lost, are sources of sorrow, wise men should abstain from contracting such relations. They might then be free from sorrow.—T.

† 'Parāparajnah' is one that understands the distinction between body and self. 'Apara' is, therefore, one that is not possessed of such knowledge; hence, as Nilakantha explains, it implies one who has not attained to 'Jnāna-nishthā.' What is said in the second line is that he that adores 'saguna Brahma,' succeeds afterwards, through such adoration, in reaching to 'nirguna Brahma.'—T.

‡ The sense seems to be this: we spring from the unmanifest and disappear once more in the unmanifest. The Bengal texts read the first line incorrectly. It is 'adarçanātāpatitah.' The second line is unintelligible. 'Nāham tam vedmi' is taken by Nilakantha as implying 'I do not know him,' *i. e.*, him that is Emancipate. 'Asau cha no vetti mām' is explained as due to 'karanābhāt.' But who is 'asau?' 'I have no renunciation,' or 'renunciation is not yet mine,' implies that Emancipation, which directly flows from renunciation, is not mine.—T.

$ What is stated here is that if a man does an act that is bad, its consequences he will have to endure in a human body. The same with regard to rewards. By doing a meritorious act in one's human form,

Section XXXV.

Vaiçampāyana said,—"King Dhritarāshtra had never beheld his own sons. Obtaining eye-sight through the grace of the Rishi, he beheld, for the first time, O perpetuater of Kuru's race, those children of his that were very like his own self.[1] That foremost of men, *viz.*, the Kuru monarch, had learnt all the duties of kings, as also the Vedas and the Upanishadas, and had acquired certitude of understanding (from the same source).[2] Vidura of great wisdom attained to high success through the power of his penances. Dhritarāshtra also attained to great success in consequence of having met the ascetic Vyāsa."[3]

Janamejaya said,—"If Vyāsa, disposed to grant me a boon, kindly shows me my sire in that form which he had, clad as he used to be clad, and as old as he was when he departed from this world, I may then believe all that thou hast told me.[4] Such a sight will be most agreeable to me. Indeed, I shall regard myself crowned with success. I shall have gained a certainty of conclusion. O, let my wish be crowned with fruition through the grace of that foremost of Rishis!"[5]

Sauti said,—After king Janamejaya had said these words, Vyāsa of great energy and intelligence showed his grace and brought Parikshit (from the other world).[6] King Janamejaya beheld his royal father, possessed of great beauty, brought down from Heaven, in the same form that he had and of the same age as he was (at the time of leaving this world).[7] The high-souled Camika also, and his son Cringin, were similarly brought there. All the counsellers and ministers of the king beheld them.[8] King Janamejaya, performing the final bath

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one will enjoy its good consequences in one's human body. So acts done mentally affect the mind and those done with the body affect the body.

It should be noted that the whole of the above translation is offered tentatively. A verbal rendering has been attempted. The chain of reasoning is not at all clear. The Commentator has done much to elucidate the sense, but the original obscurities have scarcely been removed.—T.

in his sacrifice, became highly glad. He poured the sacred water on his father even as he caused it to be poured on himself.[9] Having undergone the final bath, the king addressed the regenerate Āstika who had sprung from the race of the Yāyāvaras and who was the son of Jaratkāru, and said these words:[10]—"O Āstika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me, he who has dispelled all my sorrows!"[11]

Āstika said,—"The performer of that sacrifice in which the ancient Rishi, the Island-born Vyāsa, that vast receptacle of penances, is present, is sure, O foremost one of Kuru's race, to conquer both the worlds![12] O son of the Pāndavas, thou hast heard a wonderful history. The snakes have been consumed into ashes and have followed the footsteps of thy sire.[13] Through thy truthfulness, O monarch, Takshaka has with difficulty escaped a painful fate. The Rishis have all been worshipped. Thou hast seen also the end that has been attained by thy high-souled sire.[14] Having heard this sin-cleansing history thou hast achieved abundant merit. The knots of thy heart have been untied through sight of this foremost of persons.[15] They that are the supporters of the wings of Righteousness, they that are of good conduct and excellent disposition, they at sight of whom sins become attenuated, we should all bow to them!"[16]

Sauti continued,—Having heard this from that foremost of regenerate ones, king Janamejaya worshipped that Rishi, repeatedly honouring him in every way.[17] Conversant with all duties, he then asked the Rishi Vaiçampāyana of unfading glory about the sequel, O best of ascetics, of king Dhritarāshtra's residence in the woods.[18]

Section XXXVI.

Janamejaya said,—"Having seen his sons and grandsons with all their friends and followers, what, indeed, did that ruler of men, *viz.*, Dhritarāshtra, and king Yudhishthira also, do?"[1]

Vaiçampāyana said,—"Beholding that exceedingly wonderful sight, *viz.*, the reappearance of his children, the royal sage,

Dhritarāshtra, became divested of his grief and returned (from the banks of the Bhāgirathi) to his retreat.[2] The common people and all the great Rishis, dismissed by Dhritarāshtra, returned to the places they respectively wished.[3] The high-souled Pāndavas, accompanied by their wives, and with a small retinue, went to the retreat of the high-souled monarch.[4] Then Satyavati's son, who was honoured by regenerate Rishis and all other persons, arrived at the retreat, addressed Dhritarāshtra, saying,[5]—'O mighty-armed Dhritarāshtra, O son of Kuru's race, listen to what I say! Thou hast heard diverse discourses from Rishis of great knowledge and sacred deeds,[6] of wealth of penances and excellence of blood, of conversance with the Vedas and their branches, of piety and years, and of great eloquence![7] Do not set thy mind again on sorrow. He that is possessed of wisdom is never agitated at ill luck. Thou hast also heard the mysteries of the deities from Nārada of celestial form![8] Thy children have all attained, through observance of Kshatriya practices, to that auspicious goal which is sanctified by weapons. Thou hast seen how they move about at will in great happiness.[9] This Yudhishthira of great intelligence is awaiting thy permission, with all his brothers and wives and kinsmen.[10] Do thou dismiss him. Let him go back to his kingdom and rule it! They have passed more than a month in thus residing in the woods.[11] The station of sovereignty should always be well guarded, O king! O thou of Kuru's race, kingdom has many foes!'[12] Thus addressed by Vyāsa of incomparable energy, the Kuru king, well versed in words, summoned Yudhishthira and said unto him,[13]—O Ajātaçatru, blessings on thee! Do thou listen to me, with all thy brothers! Through thy grace, O king, grief no longer stands in my way.[14] I am living as happily, O son, with thee here as if I were in the city called after the elephant. With thee as my protector, O learned one, I am enjoying all agreeable objects.[15] I have obtained from thee all those services which a son renders to his sire. I am highly gratified with thee. I have not the least dissatisfaction with thee, O mighty-armed one. Go now, O son, without tarrying here any longer![16] Meeting with thee, my penances are being

rlackened. This my body, endued with penances, I have been able to sustain only in consequence of my meeting with thee !*[17] These two mothers of thine, subsisting now upon fallen leaves of trees, and observing vows similar to mine, will not live long.[18] Duryodhana and others, who have become denizens of the other world, have been seen by us, through the puissance of Vyāsa's penances and through (the merit of) this my meeting with thee.[19] O sinless one, the purpose of my life has been attained. I now wish to set myself to the practice of the austerest of penances. It behooveth thee to grant me permission.[20] On thee now the obsequial cake, the fame and achievements, and the race of our ancestors, rest. O mighty-armed one, do thou then depart either tomorrow or this very day. Do not tarry, O son ![21] O chief of Bharata's race, thou hast repeatedly heard what the duties are of kings. I do not see what more I can say unto thee. I have no longer any need with thee, O thou of great puissance !' "[22]

Vaiçampāyana continued,—"Unto the (old) monarch who said so, king Yudhishthira replied,—'O thou that art conversant with every rule of righteousness, it behooveth thee not to cast me off in this way. I am guilty of no fault ![23] Let all my brothers and followers depart as they like. With steadfast vows I shall wait upon thee and upon these two mothers of mine !'[24] Unto him Gāndhāri then said,—'O son, let it not be so. Listen, the race of Kuru is now dependant on thee ! The obsequial cake also of my father-in-law depends on thee ! Depart then, O son ![25] We have been sufficiently honoured and served by thee ! Thou shouldst do what the king says. Indeed, O son, thou shouldst obey the behests of thy sire !' "[26]

Vaiçampāyana continued,—"Thus addressed by Gāndhāri, king Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words of lament.[27] 'The king casts me off, as also Gāndhāri of great fame. My heart, however, is bound to thee. How shall I, filled as I am with grief, leave thee ?[28] I do not, however, at the same time, venture to obstruct thy penances, O righteous lady ! There is nothing

* The Bengal reading 'manah' is incorrect. It should be 'punah.'—T.

higher than penances. It is by penances that one attains to the Supreme.[29] O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now.[30] The whole Earth is empty now. O auspicious lady, she does not please me anylonger! Our kinsmen have been reduced in number. Our strength is no longer what it was before.[31] The Pānchālas have been wholly exterminated. They exist in name only. O auspicious lady, I do not behold any one that may assist at their re-establishment and growth.[32] All of them have been consumed to ashes by Drona on the field of battle. Those that remained were slain by Drona's son at night.[33] The Chedis and the Matsyas, who were our friends, no longer exist. Only the tribes of the Vrishnis are all that remain, Vāsudeva having upheld them.[34] Beholding only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not wealth or enjoyment. Do thou cast auspicious looks upon us all. To obtain thy sight will be difficult for us.[35] The king will commence to practice the most austere and unbearable of penances!' Hearing these words, that lord of battle, the mighty-armed Sahadeva,[36] with eyes bathed in tears, addressed Yudhishthira, saying,—'O chief of Bharata's race, I dare not leave my mother![37] Do thou return to the capital soon. I shall practice penances, O puissant one! Even here I shall emaciate my body by penances,[38] engaged in serving the feet of the king and of these my mothers!' Unto that mighty-armed hero, Kunti, after an embrace, said,—'Depart, O son! Do not say so![39] Do my bidding! Do all of you go hence. Let peace be yours! Ye sons, let happiness be yours![40] By your stay here, our penances will be obstructed. Bound by the ties of my affection for thee, I shall fall off from my high penances![41] Therefore, O son, leave us. Short is the period that we have of life, O thou of great puissance!'[42] By these and diverse other speeches of Kunti, the minds of Sahadeva and king Yudhishthira were composed. Those foremost ones of Kuru's race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.[43]

"Yudhishthira said,—'Gladdened by auspicious blessings, we shall return to the capital. Indeed, O king, having received thy permission, we shall leave this retreat, freed from every sin!'[44] Thus addressed by the high-souled king Yudhishthira the just, that royal sage, *viz.*, Dhritarāshtra, blessed Yudhishthira and gave him permission.[45] The king comforted Bhima, that foremost of all persons endued with great strength. Endued with great energy and great intelligence, Bhima showed his submissiveness to the king.[46] Embracing Arjuna and clasping those foremost of men, *viz.*, the twins also, and blessing them repeatedly, the Kuru king gave them permission to depart.[47] They worshipped the feet of Gāndhāri and received her blessings also. Their mother Kunti then smelt their heads, and dismissed them. They then circumambulated the king like calves, when prevented from sucking, their dams. Indeed, they repeatedly walked round him, looking steadfastly at him.*[48-49] Then all the ladies of the Kaurava household, headed by Draupadi, worshipped their father-in-law according to the rites laid down in the scriptures, and took his leave.[50] Gāndhāri and Kunti embraced each of them, and blessing them bade them go. Their mothers-in-law instructed them as to how they should conduct themselves. Obtaining leave, they then departed, with their husbands.[51] Then loud sounds were heard, uttered by the charioteers that said,—'Yoke, yoke,'—as also of camels that grunted aloud and of steeds that neighed briskly.[52] King Yudhishthira, with his wives and troops and all his kinsmen, set out for Hastināpura."[53]

Section XXXVII.

(*Nāradāgamana Parva.*)

Vaiçampāyana said,—"After two years had elapsed from the date of the return of the Pāndavas (from the retreat of their sire), the celestial Rishi, Nārada, O king, came to Yudhishthira.[1] The mighty-armed Kuru king, that foremost of

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* 'Nripam pradakshinam chakru' is the construction. 'Nivārana' has 'snānapānāt' understood after it.—T.

speakers, *viz.*, Yudhishthira, having duly worshipped him, caused him to take a seat. After the Rishi had rested awhile, the king asked him, saying,[2]—'It is after a long time that I behold thy holy self arrived at my court. Art thou in peace and happiness, O learned Brāhmana?[3] What are those countries which thou hast passed through? What shall I do to thee? Do thou tell me! Thou art the foremost of regenerate ones, and thou art our highest refuge!'[4]

"Nārada said,—'I have not seen thee for a long while. Hence it is that I have come to thee from my ascetic retreat. I have seen many sacred waters, and the sacred stream Gangā also, O king!'[5]

"Yudhishthira said,—'People dwelling on the banks of Gangā report that the high-souled Dhritarāshtra is practising the austerest of penances.[6] Hast thou seen him there? Is that perpetuater of Kuru's race in peace? Are Gāndhāri and Prithā, and the Suta's son Sanjaya also, in peace?[7] How, indeed, is it faring with that royal sire of mine? I desire to hear this, O holy one, if thou hast seen the king (and knowest of his condition)!'[8]

"Nārada said,—'Listen, O king, with calmness to me as I tell thee what I have heard and seen in that ascetic retreat.[9] After thy return from Kurukshetra, O delighter of the Kurus, thy sire, O king, proceeded towards Gangādwāra.[10] That intelligent monarch took with him his (sacred) fire, Gāndhāri and his daughter in-law Kunti, as also Sanjaya of the Suta caste, and all the Yājakas.[11] Possessed of wealth of penances, thy sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth and had air alone for his subsistence, and abstained altogether from speech.[12] Engaged in severe penances, he was worshipped by all the ascetics in the woods. In six months the king was reduced to only a skeleton.[13] Gāndhāri subsisted on water alone, while Kunti took a little food at intervals of a month. Sanjaya, O Bhārata, lived, eating a little every sixth day.[14] The sacred fire, O monarch, (belonging to the Kuru king) was duly worshipped by the sacrificing assistants that were with him, with libations of clarified butter poured on it. They

did this whether the king saw the rite or not.[15] The king had no fixed habitation. He became a wanderer through those woods. The two queens, as also Sanjaya, followed him.[16] Sanjaya acted as the guide on even and uneven land. The faultless Prithā, O king, became the eye of Gāndhāri.[17] One day, that best of kings proceeded to a spot on the margin of Gangā. He then bathed in the sacred stream and finishing his ablutions turned his face towards his retreat.[18] The wind rose high. A fierce forest-conflagration set in. It began to burn that forest all around.[19] When the herds of animals were being burnt all around, as also the snakes that inhabited that region, herds of wild boars began to take themselves to the nearest marshes and waters.[20] When that forest was thus afflicted on all sides and such distress came upon all the living creatures residing there, the king, who had taken no food, was incapable of moving or exerting himself at all.[21] Thy two mothers also, exceedingly emaciated, were unable to move. The king, seeing the conflagration approach him from all sides,[22] addressed the Suta Sanjaya, that foremost of skillful charioteers, saying,—'Go, O Sanjaya, to such a place where the fire may not burn thee![23] As regards ourselves, we shall suffer our bodies to be destroyed by this fire and attain to the highest goal.' Unto him, Sanjaya, that foremost of speakers, said,[24]—'O king, this death, brought on by a fire that is not sacred, will prove calamitous to thee! I do not, however, see any means by which thou canst escape from this conflagration.[25] That which should next be done should be indicated by thee!' Thus addressed by Sanjaya the king once more said,[26]—'This death cannot be calamitous to us, for we have left our home of our own accord. Water, fire, wind, and abstention from food,*[27] (as means of death), are laudable for ascetics. Do thou, therefore, leave us, O Sanjaya, without any delay.' Having said these words to Sanjaya, the king concentrated his mind.[28] Facing the east, he sat down, with Gāndhāri and Kunti. Beholding him in that attitude, San-

* 'Vikarshanam' is emaciation of the body by abstention from all food.—T.

jaya walked round him.[29] Endued with intelligence, Sanjaya said,—'Do thou concentrate thy soul, O puissant one!' The son of a Rishi, and himself possessed of great wisdom, the king acted as he was told.[30] Restraining all the senses, he remained like a post of wood. The highly blessed Gāndhāri, and thy mother Prithā too, remained in the same attitude.[31] Then thy royal sire was overtaken by the forest-conflagration. Sanjaya, his minister, succeeded in escaping from that conflagration.[32] I saw him on the banks of Gangā in the midst of ascetics. Endued with great energy and great intelligence, he bade them farewell and then started for the mountains of Himavat.[33] Even thus the high-souled Kuru king met with his death, and it was even thus that Gāndhāri and Kunti, thy two mothers, also met with death, O monarch.[34] In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bhārata.[35] Many ascetics came to that retreat, having heard of the end of king Dhritarāshtra. They did not at all grieve for that end of theirs.[36] There, O best of men, I heard all the details of how the king and the two queens, O son of Pāndu, had been burnt.[37] O king of kings, thou shouldst not grieve for him. The monarch, of his own will, as also Gāndhāri and thy mother, obtained that contact with fire.'[38]

Vaiçampāyana continued,—"Hearing of the exit of Dhritarāshtra from this world, the high-souled Pāndavas all gave way to great grief.[39] Loud sounds of wailing were heard within the inner apartments of the palace. The citizens also, hearing of the end of the old king, uttered loud lamentations.[40] 'O fie' cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child. All his brothers too, headed by Bhimasena, did the same.[41] Hearing that Prithā had met with such a fate, the ladies of the royal household uttered loud lamentations of grief.[42] All the people grieved upon hearing that the old king, who had become childless, had been burnt to death and that the helpless Gāndhāri too had shared his fate.[43] When those sounds of wailing ceased for a while, king Yudhishthira the just, stopping his tears by summoning all his patience, said these words."[44]

Section XXXVIII.

"Yudhishthira said,—'When such a fate overtook that high-souled monarch who was engaged in austere penances, notwithstanding the fact of his having such kinsmen as ourselves all alive,[1] it seems to me, O regenerate one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitraviryya would thus be burnt to death ![2] He had a hundred sons each endued with mighty-arms and possessed of great prosperity ! The king himself had the strength of ten thousand elephants. Alas, even he has been burnt to death in a forest-conflagration ![3] Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women was fanned by vultures with their wings after he had been burnt to death in a forest-conflagration ![4] He who was formerly roused from sleep every morning by bands of Sutas and Māgadhas had to sleep on the bare ground through the acts of my sinful self ![5] I do not grieve for the famous Gāndhāri who had been deprived of all her children. Observing the same vows as her husband, she has attained to those very regions which have become his.[6] I grieve, however, for Prithā who, abandoning the blazing prosperity of her sons, became desirous of residing in the woods ![7] Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatriyas ! Though alive, we are really dead ![8] O foremost of superior Brāhmanas, the course of Time is very subtle and difficult to understand, inasmuch as Kunti, abandoning sovereignty, became desirous of taking up her abode in the forest ![9] How is it that she who was the mother of Yudhishthira, of Bhima, of Vijaya, was burnt to death like a helpless creature ! Thinking of this I become stupified.[10] In vain was the deity of fire gratified at Khāndava by Arjuna ! Ingrate that he is, forgetting that service he, has burnt to death the mother of his benefactor ![11] Alas, how could that deity burn the mother of Arjuna ! Putting on the guise of a Brāhmana, he had formerly come to Arjuna for soliciting a favour ! Fie on the deity of fire ! Fie on the celebrated success of Pārtha's shafts ![12] This is another incident, O holy one, that appears

to me to be productive of greater misery, for that lord of Earth met with death by union with a fire that was not sacred! How could such a death overtake that royal sage of Kuru's race who, after having ruled the whole Earth, was engaged in the practice of penances! In that great forest there were fires that had been sanctified with *mantras*. Alas, my father has made his exit from this world, coming in contact with an unsanctified fire![13-14] I suppose that Prithā, emaciated and reduced to a form in which all her nerves became visible, must have trembled in fear and cried aloud, saying,—O son Yudhishthira!—and awaited the terrible approach of the conflagration![15] She must have also said,—O Bhima, rescue me from this danger!—when she, my mother, was surrounded on all sides by that terrible conflagration![16] Among all her sons, Sahadeva was her darling. Alas, that heroic son of Mādravati did not rescue her!'[17] Hearing these lamentations of the king, all those persons that were present there began to weep, embracing each other. In fact, the five sons of Pāndu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe.[18] The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very welkin."[19]

Section XXXIX.

"Nārada said,—'The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell thee, O Bhārata, such has not been the fate of Vaichitraviryya.[1] It has been heard by us that when the old king endued with great intelligence and subsisting an air alone entered the woods (after his return from Gangādwāra), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all.[2] Then the Yājaka Brāhmanas he had with him cast off those fires in a solitary part of the woods and went away as they liked on other errands, O foremost one of Bharata's race.[3] The fire thus cast off grew in the woods. It then produced a general conflagration

in the forest. Even this is what I have heard from the ascetics dwelling on the banks of Gangā.[4] United with that (sacred) fire of his own, O chief of the Bharatas, the king, as I have already said unto thee, met with death on the banks of Gangā.[5] O sinless one, this is what the ascetics have told me, those, *viz.*, whom I saw on the banks of the sacred Bhāgirathi, O Yudhishthira.[6] Thus, O lord of Earth, king Dhritarāshtra, coming into contact with his own sacred fire, departed from this world and attained to that high goal that has been his.[7] Through service rendered by her to her seniors, thy mother, O lord of men, has attained to very great success. There is not the slightest doubt of this.[8] It behooveth thee, O king of kings, to now discharge the rites of water to their honour, with all thy brothers. Let, therefore, the necessary steps be taken towards that end.' "[9]

Vaiçampāyana continued,—"Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pāndavas, went out, accompanied by all his brothers as well as the ladies of his household.[10] The inhabitants of the city as also those of the provinces, impelled by their loyalty, also went out. They all proceeded towards the banks of Gangā, every one clad in only a single piece of raiment.[11] Then all those foremost of men, having plunged into the stream, placed Yuyutsu at their head, and began to offer oblations of water unto the high-souled king. And they also gave similar oblations unto Gāndhāri and Prithā, naming each separately and mentioning their families.[12] Having finished those rites that cleanse the living, they came back but without entering their capital took up their residence outside of it. They also despatched a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangādwāra where the old king had been burnt to death.[13] The king, having rewarded those men beforehand, commanded them to accomplish those rites of cremation which the bodies of Dhritarāshtra and Gāndhāri and Kunti still awaited.*[14]

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* The verb 'anvacāt' from root 'ças' can govern two objectives. Here the two objectives are 'purushān' and 'krityāni.'—T.

On the twelfth day, the king, properly purified, duly performed the *Çrāddhas* of his deceased relations, which were characterised by gifts in abundance.[15] Referring to Dhritarāshtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds.[16] Uttering the names of Gāndhāri and Prithā, the king, endued with great energy, made many excellent gifts.[17] Every man received what thing he wished and as much of it as he wished. Beds and food, and cars and conveyances, and jewels and gems, and other wealth were given away in profusion.[18] Indeed, the king, referring to his two mothers, gave away cars and conveyances, robes and coverlets, various kinds of food, and female slaves adorned with diverse ornaments.[19] Having thus made many kinds of gift in profusion, that lord of Earth then entered his capital called after the elephant.[20] Those men who had gone to the banks of Gangā at the command of the king, having disposed of (by cremation) the remains of the king and the two queens, returned to the city.[21] Having duly honoured those remains with garlands and scents of diverse kinds and disposed of them, they informed Yudhishthira of the accomplishment of their task.[22] The great Rishi Nārada, having comforted king Yudhishthira of righteous soul, went away to where he liked.[23] Even thus did king Dhritarāshtra make his exit from this world after having passed three years in the forest and ten and five years in the city.[24] Having lost all his children in battle, he had made many gifts in honour of his kinsmen, relatives, and friends, his brethren and own people.[25] King Yudhishthira, after the death of his uncle, became very cheerless. Deprived of his kinsmen and relatives, he somehow bore the burthen of sovereignty.[26]

One should listen with rapt attention to this Āçramavāsika Parvan, and having heard it recited, one should feed Brāhmanas with *Habishya*, honouring them with scents and garlands."[27]

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AÇRAMAVASIKA PARVA.

Açramavāsa Parva.

FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE

Published and distributed *chiefly gratis*

BY

SUNDARI BĀLĀ ROY,

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NOTICE.

The Āçramavāsika Parva is completed. The Mausala is taken up. Of the eighteen Parvas, the Mausala is the sixteenth. Besides the Mausala, therefore, there are two Parvas still, *viz.*, the Mahāprasthānika and the Swargārohanika. If I succeed in ascending one rung more, there will still remain the top-most one. Whether I shall succeed in reaching the topmost rung is known only to the Omniscient Lord who befriended the Pāndavas in their sorest trials and whose compassion for the distressed, if they rely on Him, is unbounded. I have set my whole heart on the accomplishment of the task. If notwithstanding all my exertions, failure instead of success be mine, the reproach, I am pursuaded, will not be mine, for I am but a *purdanashin* Hindu widow whose utmost resources can achieve very little. Assisted by his friends and patrons my husband was able to issue 94 fascicules. Since his demise I have been able to issue 4 fascicules within a period of eight months. I have unhesitatingly devoted my little *stridhan* to the purpose. Not only has that little been swallowed up, but I have been obliged to supplement it by debts. I have addressed applications to almost all the patrons of my husband, including the several local Governments and the princes and chiefs of India. A Hindu widow can do no more. The results of those applioations is still unknown. I have not, however, abandoned hope. Hope that sustains all men in distress is sustaining me. I am adding to my debts and the debts left me by my husband, for the completion of the enterprise is my chief *Vrata* or vow of life. For my part, I shall spare no pains to perform the *Avabhrata* or final bath with which that *Vrata* is to end. At times, however, hope fails to cheer me. The issue is in the hands of the All-powerful and All-merciful Father of the universe. May His will be done!

Next to the Lord Hari who never abandoned my husband, my reliance is on those friends and patrons who always responded to my husband's appeals. It is impossible to think

that they who have done so much to aid the enterprise will turn away from it now that it is so near completion. Professor E. B. Cowell and Mr. C. H. Tawney, with that love which have always distinguished them of Oriental literature and with that kindness which is theirs for struggling distress, have both written to Mahāmahopādhyāya Mahesh Chandra Nyāyaratna, urging him to befriend me to the best of his power. Mahāmahopādhyāya Nyāyaratna is a tower of strength. The exertion of his influence cannot go for nothing. My obligations to Mons. A. Barth and other continental scholars, as also to Professor Lanman and other American scholars, as also to Dr. R. Rost and Professor Max Muller, it would be impossible to exaggerate. Every one of these emenent men is trying his best to help me. May the Almighty, if not for my sake, at least for theirs, crown those exertions with success!

SUNDARI BALA ROY.

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THE MAHABHARATA.

MAUSALA PARVA.

SECTION I.

Bowing down unto Nārāyana, and to Nara, the foremast of men, as also to the goddess Saraswati, should the word Jaya be uttered.

Vaiçampāyana said,—"When the thirty-sixth year (after the battle) was reached, the delighter of the Kurus, *viz.*, Yudhishthira, beheld many unusual portents.[1] Winds, dry and strong, and showering gravels, blew from every side. Birds began to wheel, making circles from right to left.[2] The great rivers ran in opposite directions. The horizon on every side seemed to be always covered with fog. Meteors, showering (blazing) coals, fell on the Earth from the sky.[3] The Sun's disc, O king, seemed to be always covered with dust. At its rise, the great luminary of day was shorn of splendour and seemed to be crossed by headless trunks (of human beings).[4] Fierce circles of light were seen every day around both the Sun and the Moon.* These circles showed three hues. Their edges seemed to be black and rough and ashy-red in colour.[5] These and many other omens, foreshadowing fear and danger, were seen, O king, and filled the hearts of men with anxiety.[6] A little while after, the Kuru king Yudhishthira heard of the wholesale carnage of the Vrishnis in consequence of the iron bolt.[7] The son of Pāndu, hearing that only Vāsudeva and Rāma had escaped with life, summoned his brothers and took counsel with them as to what they should do.[8] Meeting with one another, they became

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* This refers to the well-known phenomenon called *Corona* of the two great luminaries.—T.

greatly distressed upon hearing that the Vrishnis had met with destruction through the Brāhmana's rod of chastisement.[9] The death of Vāsudeva, like the drying up of the ocean, those heroes could not believe. In fact, the destruction of the wielder of *Çārnga* was incredible to them.[10] Informed of the incident about the iron bolt, the Pāndavas became filled with grief and sorrow. In fact, they sat down, utterly cheerless and penetrated with blank despair."[11]

Janamejaya said,—"Indeed, O holy one, how was it that the Andhakas along with the Vrishnis, and those great car-warriors, *viz.*, the Bhojas, met with destruction in the very sight of Vāsudeva?"[12]

Vaiçampāyana continued,—"When the thirty-sixth year was reached (after the great battle) a great calamity overtook the Vrishnis. Impelled by Time, they all met with destruction in consequence of the iron bolt."[13]

Janamejaya said,—"Cursed by whom did those heroes, *viz.*, the Vrishnis, the Andhakas, and the Bhojas, met with destruction? O foremost of regenerate persons, do thou tell me this in detail!"[14]

Vaiçampāyana continued,—"One day, the Vrishni heroes numbering Sārana amongst them, saw Viçwāmitra and Kanwa and Nārada arrived at Dwārakā.[15] Afflicted by the rod of chastisement wielded by the deities, those heroes, causing Cāmva to be disguised like a woman, approached those ascetics and said,[16]—'This one is the wife of Vabhru of immeasurable energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will bring forth?'[17] Hear now, O king, what those ascetics, attempted to be thus deceived, said,[18]—'This heir of Vāsudeva, by name Cāmva, will bring forth a fierce iron bolt for the destruction of the Vrishnis and the Andhakas![19] Ye wicked and cruel ones, intoxicated with pride, through that iron bolt ye will become the exterminators of your race with the exception of Rāma and Janārddana![20] The blessed hero armed with the plough will enter the ocean, casting off his body, while a hunter of the name of Jarā will pierce the high-souled Krishna while lying on the ground!'[21]—Endeavoured to be deceived by those

wicked ones, those ascetics, with eyes red in wrath, looked at each other and uttered those words. Having said so they then proceeded to see Keçava.[22] The slayer of Madhu, informed of what had taken place, summoned all the Vrishnis and told them of it. Possessed of great intelligence and fully acquainted with what the end of his race would be, he simply said that that which was destined would surely happen.[23] Hrishikeça having said so, entered his mansion. The Lord of the universe did not wish to ordain otherwise.[24] When the next day came, Cāmva actually brought forth an iron bolt through which all the individuals in the race of the Vrishnis and the Andhakas became consumed into ashes.[25] Indeed, for the destruction of the Vrishnis and the Andhakas, Cāmva brought forth, through that curse, a fierce iron bolt that looked like a gigantic messenger of death. The fact was duly reported to the king.[26] In great distress of mind, the king (Ugrasena) caused that iron bolt to be reduced into fine powder. Men were employed, O king, to cast that powder into the sea.[27] At the command of Ahuka, of Janārddana, of Rāma, and of the high-souled Vabhru, it was, again, proclaimed throughout the city,[28] that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating spirits of any kind,[29] and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen.[30] Through fear of the king, and knowing that it was the command of Rāma also of unimpeachable deeds, all the citizens bound themselves by a rule and abstained from manufacturing wines and spirits."[31]

Section II.

Vaiçampāyana said,—"While the Vrishnis and the Andhakas were thus endeavouring (to avoid the impending calamity), the embodied form of Time (Death) every day wandered about their houses.[1] He looked like a man of terrible and fierce aspect. Of bald head, he was black and tawny of complexion. Sometimes he was seen by the Vrishnis as he peered into their houses.[2] The mighty bowmen among the Vrishnis shot hun-

dreds and thousands of shafts at him, but none of these succeeded in piercing him, for he was none else than the Destroyer of all creatures.[3] Day by day strong winds blew, and many were the evil omens that arose, awful and foreboding the destruction of the Vrishnis and the Andhakas.[4] The streets swarmed with rats and mice. Earthen pots showed cracks or broken from no apparent cause. At night, the rats and mice ate away the hair and nails of slumbering men.[5] Sārikās chirped, sitting within the houses of the Vrishnis. The noise made by those birds ceased not for even a short while by day or by night.[6] The *Sārashas* were heard to imitate the hooting of the owl, and goats imitated the cries, O Bhārata, of jackals.[7] Many birds appeared, impelled by Death, that were pale of complexion but that had legs red of hue. Pigeons were seen to always disport in the houses of the Vrishnis.[8] Asses were born of kine, and elephants of mules. Cats were born of bitches, and mouse of the mungoose.[9] The Vrishnis, committing sinful acts, were not seen to feel any shame. They showed disregard for Brāhmanas and the Pitris and the deities.[10] They insulted and humiliated their preceptors and seniors. Only Rāma and Janārddana acted differently. Wives deceived their husbands, and husbands deceived wives.[11] Fires, when ignited, cast their flames towards the left. Sometimes they threw out flames whose splendour was blue and red.[12] The Sun, whether when rising or setting over that city, seemed to be surrounded by headless trunks of human form.[13] In cook-rooms, upon food that was clean and well-boiled, were seen, when it was served out for eating, innumerable worms of diverse kinds.[14] When Brāhmanas, receiving gifts, blessed the day or the hour (fixed for this or that undertaking) or when high-souled men were engaged in silent recitations, the heavy trend was heard of innumerable men running about but no one could be seen to whom the sound of such tread could be ascribed.[15] The constellations were repeatedly seen to be struck by the planets. None amongst the Yādavas could, however, obtain a sight of the constellation of his birth.[16] When the Pānchajanya was blown in their houses, asses of dissonant and awful voice, brayed aloud from every

direction.*[17] Beholding these signs that indicated the perverse course of Time, and seeing that the day of the new moon concided with the thirteenth (and the fourteenth) lunation, Hrishikeça, summoning the Yādavas, said unto them these words:[18]—'The fourteenth lunation has been made the fifteenth by Rāhu once more. Such a day had appeared at the time of the great battle of the Bharatas. It has once more appeared, it seems, for our destruction.'†[19]—The slayer of Keçi, *viz.*, Janārddana, thinking upon the omens that Time showed, understood that the thirtysixth year had come, and that what Gāndhāri, burning with grief on account of the death of her sons, and deprived of all her kinsmen, had said was about to transpire.[20-21] 'The present is exactly similar to that time which Yudhishthira had noted at sight of those awful omens which appeared when the two armies were arrayed in order of battle.'[22] Vāsudeva, having said so, endeavoured to bring about those occurrences which would make Gāndhāri's words true. That chastiser of foes commanded the Vrishnis to make a pilgrimage to some sacred water.[23] The messengers forthwith proclaimed at the command of Keçava that the Vrishnis should make a journey to the sea-coast for bathing in the sacred waters of the ocean."[24]

Section III.

Vaiçampāyana said,—"At that time the Vrishni ladies dreamt every night that a woman of black complexion and white teeth, entering their abodes, laughed aloud and ran through Dwārakā, snatching from them the auspicious threads in their wrists.[1] The men dreamt that terrible vultures,

* The blare of the conch is regarded as a good omen. In the houses of the Yādavas, however, as soon as a conch was blown, it was followed by the bray of asses all around. That was an evil omen.—T.

† The moon has altogether fifteen lunations. Sometime two and even three lunations coincide in course of a single solar day. The last phenomenon is called 'Tryahasparça.' Rāhu is, in really, the descending node of the moon. A Tryahasparça, brought about by the action of Rāhu, is looked upon as a very fatal day.—T.

entering their houses and fire-chambers, gorged themselves on their bodies.[2] Their ornaments and umbrellas and standards and armour were seen to be taken away by terrible Rākshas.[3] In the very sight of the Vrishnis, the discus of Krishna, given by Agni, made of iron and having its nave composed of hardest adamant, ascended into the firmament.[4] In the very sight of Dāruka, the excellent car of Vāsudeva, of solar effulgence, and properly equipt, was taken away by the horses yoked unto it. Those foremost of steeds, numbering four, (*viz.*, Caivya, Sugriva, Meghapushpa and Valāhaka), and endued with the speed of thought, fled away, dragging the car after them along the surface of the ocean.[5] The two great standards of Krishna's car and Valadeva's car, *viz.*, that with the device of Garuda and that bearing the device of the palmyra, which were reverently worshipped by those two heroes, were taken away by Apsaras who, day and night, called upon the Vrishnis and the Andhakas to set out on a pilgrimage to some sacred water.[6] When these omens were seen and heard, those foremost of men, *viz.*, the mighty car-warriors of the Vrishnis and the Andhakas, became desirous of setting out, with their whole families, on a pilgrimage to some sacred water.[7] They prepared diverse kinds of viands and edibles and diverse kinds of wines and meat.[8] The troops of the Vrishnis and the Andhakas, blazing with beauty and endued with fierce energy, then set out from the city on cars and steeds and elephants.[9] The Yādavas then, with their wives, proceeded to Prabhāsa and took up their residence there, each in the (temporary) habitation that was assigned to him, and all having an abundance of provisions consisting of edibles and drink.[10] Hearing that they had taken up their abode on the sea-coast, Uddhava, the wisest of men, who was, besides, well-versed in Yoga, proceeded there and took their leave (for departing).[11] Krishna, with joined hands, saluted Uddhava, and seeing him bent on departing (from the world) and knowing that the destruction of the Vrishnis was at hand, did not feel any disposition to prevent him.[12] The mighty car-warriors among the Vrishnis and the Andhakas, whose hour had come, then saw Uddhava proceed on his great journey, filling the whole welkin

with his splendour.[13] The Vrishnis, mixing with wine the food that had been cooked for high-souled Brāhmanas, gave it away unto monkeys and apes.[14] Those heroes of fierce energy then began their high rivels, of which drinking formed the chief feature, at Prabhāsa. The entire field echoed with the blare of hundreds of trumpets and abounded with actors and dancers plying their vocations.[15] In the very sight of Krishna, Rāma began to drink, with Kritavarman, Yuyudhāna and Gada and Vabhru also did the same.[16] Then Yuyudhāna, inebriated with wine, derisively laughing at and insulting Kritavarman in the midst of that assembly, said,[17]—'What Kshatriya is there who, armed with weapons, will slay men locked in the embraces of sleep and, therefore, already dead? Hence, O son of Hridikā, the Yādavas will never tolerate what thou hast done!'[18] When Yuyudhāna had said these words, Pradyumṇa, that foremost of car-warriors, applauded them, expressing his disregard for the son of Hridikā.[19] Highly incensed at this, Kritavarman, emphasising his disregard for Sātyaki by pointing to him with his left hand, said these words:[20]—'Professing thyself to be a hero, how couldst thou so cruelly slay the armless Bhuriçravas who, on the field of battle, (gave up all hostile intentions and) sat in *prāya?*'[21] Hearing these words of his, Keçava, that slayer of hostile heroes, giving way to wrath, cast an angry glance at Kritavarman.[22] Then Sātyaki informed the slayer of Madhu as to how Kritavarman had behaved towards Satrājit for taking away from him the celebrated gem *Syamantaka*.[23] Hearing the narrative, Satyabhāmā, giving way to wrath and tears, approached Keçava and sitting on his lap enhanced his anger (for Kritavarman).[24] Then rising up in a rage, Sātyaki said, —'I swear to thee by Truth that I shall soon cause this one to follow in the wake of the five sons of Draupadi, and of Dhrishtadyumna and Cikhandin,—they, *viz.*, that were slain by this sinful wretch, while they were asleep, with the assistance of Drona's son. O thou of slender waist, Kritavarman's period of life and fame have come to their end.'[25-27] Having said these words, Sātyaki rushed at Kritavarman and severed his head with a sword in the very sight of Keçava.[28] Yuyu-

dhāna, having achieved this feat, began to strike down others there present. Hrishikeça ran to prevent him from doing further mischief.[29] At that time, however, O monarch, the Bhojas and Andhakas, impelled by the perverseness of the hour that had come upon them, all became as one man and surrounded the son of Cini.[30] Janārddana of mighty energy, knowing the character of the hour, stood unmoved without giving way to anger at the sight of those heroes rushing in wrath at Sātyaki from every side.[31] Urged by fate and inebriated with drink, they began to strike Yuyudhāna with the pots from which they had been eating.[32] When the son of Cini was being thus assaulted, Rukmini's son became highly enraged. He rushed forward for rescuing Sātyaki who was engaged with the Bhojas and the Andhakas.[33] Endued with might of arms and wealth of energy, those two heroes exerted themselves with great courage. But as the odds were overwhelming, both of them were slain in the very sight of Krishna.[34] The delighter of the Yadus, beholding his own son, and the son of Cini too, slain, took up, in wrath, a handful of the *Erakā* grass that grew there.[35] That handful of grass became a terrible bolt of iron endued with the energy of the thunder-bolt. With it Krishna slew all those that came before him.[36] Then the Andhakas and the Bhojas, the Caineyas and the Vrishnis, urged by Time, struck one another in that fearful melee.[37] Indeed, O king, whoever amongst them took up in wrath a few blades of the *Erakā* grass, these, in his hands, became soon converted into a thunder-bolt, O puissant one![38] Every blade of grass there was seen to be converted into a terrible iron bolt. All this, know, O king, was due to the curse denounced by Brāhmanas.[39] He who hurled a blade of grass saw that it pierced through even such things as were utterly impenetrable. In fact, every blade was seen to become a terrible bolt having the force of thunder.[40] Son killed sire, and sire killed son, O Bhārata! Inebriated with wine, they rushed and fell upon one another.[41] The Kukuras and the Andhakas met with destruction like insects rushing at a blazing fire. As they were thus being slaughtered, no one among them thought of escaping by

flight.[42] Knowing that the hour of destruction had come, the mighty-armed Keçava stood there, eyeing everything. Indeed, the slayer of Madhu stood, raising a bolt of Iron formed of a blade of grass.[43] Beholding that Cāmva was slain, as also Chārudeshna and Pradyumna and Aniruddha, Mādhava became filled with rage.[44] Beholding Gada lying dead on the ground, his wrath became enhanced. The wielder of Cārnga and the discus and the mace then exterminated the Vrishnis and the Andhakas.[45] Hear, O king, what that conquerer of hostile towns, *viz.*, Vabhru of mighty energy, and Dāruka, then said to Krishna.[46]—'O holy one, a very large number of men has been slain by thee! Turn now to where Rāma has gone! We wish to go there where he has proceeded.'"[47]

Section IV.

Vaiçampāyana said,—"Then Dāruka, and Keçava and Vabhru left that spot, following in the wake of Rāma (for discovering his retreat). They beheld that hero of infinite energy sitting thoughtfully, reclining his back against a tree, in a solitary spot of earth.[1] Finding Rāma of great soul, Krishna commanded Dāruka, saying,—'Going to the Kurus, inform Pārtha of this great slaughter of the Yadus.[2] Let Arjuna come here quickly, hearing of the destruction of the Yādavas through the Brāhmanas' curse.' Thus addressed, Dāruka, deprived of his senses by grief, proceeded on a car to the (capital of the) Kurus.[3] After Dāruka had gone away, Keçava, seeing Vabhru waiting on him, told him these words:—'Do thou go quickly for protecting the ladies. Let not robbers do them any injury, tempted by the wealth (that is with them).'[4] Thus commanded by Keçava, Vabhru, still helpless with wine but cheerless at the slaughter of his kinsmen, departed. He had rested for a while by the side of Keçava, but as soon as he had proceeded to a distance, the iron-bolt, attaching itself to a mallet in the hands of a hunter, suddenly sprang of itself upon that solitary survivor of the Yādava race and slew him who also had been included in the

curse of the Brāhmanas.*[5] Beholding Vabhru slain, Keçava of great energy addressed his elder brother and said,—'Do thou, O Rāma, wait for me here till I place the ladies under the care of kinsmen.'[6] Entering the city of Dwārāvati, Janārddana said these words unto his father,—'Do thou protect all the ladies of our house, till Dhananjaya comes![7] At the skirts of the forest Rāma is waiting for me. I shall meet him today. This great carnage of the Yadus has been beheld by me even as I beheld before the carnage of those Kshatriyas who were the foremost ones of Kuru's race.[8] It is impossible for me to see this city of the Yādavas without the Yadus beside me.† Know that proceeding to the woods I shall practise penances with Rāma in my company.'[9] Having said these words, Krishna touched the feet of his father with his head, and quickly left his presence. Then a loud wail of sorrow arose from the ladies and children of his house.[10] Hearing that loud sound of wailing uttered by the weeping ladies, Keçava retraced his foot-steps and said unto them,—'Arjuna will come here. That foremost of men will relieve you of your grief!'[11] Proceeding then to the forest, Keçava beheld Rāma sitting in a solitary spot thereof. He also saw that Rāma had set himself to Yoga and that from out his mouth was issuing a mighty snake.[12] The colour of that snake was white. Leaving the human body (in which he had dwelt so long), that high-souled Nāga, of a thousand heads and having a form as large as that of a mountain, endued besides with red eyes, proceeded along that way which led to the ocean.[13] Ocean himself, and many celestial snakes, and many sacred Rivers were there, for receiving him with honour. There were Karkotaka and Vāsuki and Takshaka and Prithuçravas and Varuna and Kunjara,[14] and Miçri and Cankha and Kumuda

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* The grammatical connection of this Verse, as explained by Nilakantha, is, 'kute (lauha mudgare) yuktam (vaddham) mausalam Brahmānuçaptam Vabhrum (swayameva nipatya) avadhit.' The sense then is that the iron bolt, inspiring a mallet in the hands of a hunter, ran of itself at Vabhru who was under the curse and killed him.—T.

† The sense is that I cannot bear to see this city of the Yadus divested as it is of those heroes.—T.

and Pundarika, and the high-souled Dhritarāshtra, and Hrāda and Krātha and Citikantha of fierce energy, and Chakramanda and Atishanda,[15] and that foremost of Nāgas called Durmukha, and Amvarisha, and king Varuna himself, O monarch. Advancing forward and offering him the *Arghya* and water to wash his feet, and with diverse other rites, they all worshipped the mighty Nāga and saluted him by making the usual enquiries.[16] After his brother had thus departed from the (human) world, Vāsudeva of celestial vision, who was fully acquainted with the end of all things, wandered for sometime in that lonely forest thoughtfully. Endued with great energy he then sat down on the bare earth.[17] He had thought before this of everything that had been foreshadowed by the words uttered by Gāndhāri in former days. He also recollected the words that Durvāsas had spoken at the time his body was smeared by that Rishi with the remnant of the *Pāyasa* he had eaten (while a guest at Krishna's house).[18] The high-souled one, thinking of the destruction of the Vrishnis and the Andhakas, as also of the previous slaughter of the Kurus, concluded that the hour (for his own departure from the world) had come. He then restrained his senses (in Yoga).[19] Conversant with the truth of every topic, Vāsudeva, though he was the Supreme Deity, wished to die for dispelling all doubts and establishing a certainty of results (in the matter of human existence), simply for upholding the three worlds and for making the words of Atri's son true.*[20] Having restrained all his senses, speech, and mind, Krishna laid himself down in high Yoga. A fierce hunter of the name of Jarā then came there, desirous of deer.[21] The hunter, mistaking Keçava, who was stratched on the earth in high Yoga, for a deer, pierced him at the heel with a shaft and quickly came to that spot for capturing his prey.[22] Coming up, Jarā beheld a man dressed in yellow robes, rapt in Yoga, and endued with

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* The allusion is to the impenetrability of every part of Krishna's body save his feet. Atri's son, Durvāsas, had made Krishna invulnerable except the soles of the feet. Krishna wished to die in such a manner as would make the Rishi's words true.—T.

many arms. Regarding himself an offender, and filled with fear, he touched the feet of Keçava.[23] The high-souled one comforted him and then ascended upwards, filling the entire welkin with splendour.[24] When he reached Heaven, Vāsava and the twin Açwins and Rudra and the Adityas and the Vasus and the Viçwedevas, and Munis and Siddhas and many foremost ones among the Gandharvas, with the Apsaras, advanced to receive him.[25] Then, O king, the illustrious Nārāyana of fierce energy, the Creator and Destroyer of all,—that preceptor of Yoga—filling Heaven with his splendour, reached his own inconceivable region.[26] Krishna then met the deities and (celestial) Rishis and Chāranas, O king, and the foremost ones among the Gandharvas and many beautiful Apsarās and Siddhas and Sāddhyas. All of them, bending in humility, worshipped him.[27] The deities all saluted him, O monarch, and many foremost of Munis and Rishis worshipped him who was the Lord of all. The Gandharvas waited on him, hymning his praises, and Indra also joyfully praised him."[28]

Section V.

Vaiçampāyana said,—"Meanwhile Dāruka, going to the Kurus and seeing those mighty car-warriors, *viz.*, the sons of Prithā, informed them of how the Vrishnis had slain one another with iron bolts.[1] Hearing that the Vrishnis along with the Bhojas and Andhakas and Kukuras had all been slain, the Pāndavas, burning with grief, became highly agitated.[2] Then Arjuna, the dear friend of Keçava, bidding them farewell, set out for seeing his maternal uncle. He said that destruction would soon overtake everything.[3] Proceeding to the city of the Vrishnis with Dāruka in his company, O puissant king, that hero beheld that the city of Dwārakā looked like a woman reft of her husband.[4] Those ladies who had, before this, the very Lord of the universe for their protector, were now lordless. Seeing that Pārtha had come for protecting them, they all set up a loud wail.[5] Sixteen thousand ladies had been wedded to Vāsudeva. Indeed, as soon as they saw Arjuna arrive, they uttered a loud cry of sorrow.[6] As soon as the Kuru

prince met those beauteous ones deprived of the protection of Krishna and of their sons as well, he was unable to look at them, his vision being obstructed by tears.[7] The Dwārakā-river had the Vrishnis and the Andhakas for its water, steeds for its fishes, cars for its rafts, the sound of musical instruments and the rattle of cars for its waves, houses and mansions and public squares for its lakes. Gems and precious stones were its abundant moss. The walls of adamant were the garlands of flowers that floated on it. The streets and roads were the strong currents running in eddies along its surface. The great open squares were the still large lakes in its course. Rāma and Krishna were its two mighty alligators. That agreeable river now seemed to Arjuna to be the fierce Vaitarani bound up with Time's net.[8-10] Indeed, the son of Vāsava, endued with great intelligence, beheld the city to look even thus, reft as it was of the Vrishni heroes.[11] Shorn of beauty, and perfectly cheerless, it presented the aspect of a lotus flower in the season of winter. Beholding the sight that Dwārakā presented, and seeing the numerous wives of Krishna, Arjuna wailed aloud with eyes bathed in tears and fell down on the earth.[12] Then Satyā the daughter of Satrājit, and Rukmini too, O king, fell down beside Dhananjaya and uttered loud wails of grief.[13] Raising him then they caused him to be seated on a golden seat. The ladies sat around that high-souled one, giving expression to their feelings.[14] Praising Govinda and talking with the ladies, the son of Pāndu comforted them and then proceeded to see his maternal uncle."[15]

Section VI.

Vaiçampāyana said,—"The Kuru prince beheld the heroic and high-souled Anakadundubhi lying on the ground, and burning with grief on account of his sons.[1] The broad-chested and mighty-armed son of Prithā, more afflicted than his uncle, with eyes bathed in tears, touched his uncle's feet, O Bhārata.[2] The mighty-armed Anakadundubhi wished to smell the head of his sister's son but failed to do it, O slayer of foes![3] The old man of mighty-arms, deeply afflicted, embraced

Pārtha with his arms and wept aloud, remembering his sons, brothers, grandsons, daughter's sons, and friends.[4]

"Vasudeva said,—'Without beholding those heroes, O Arjuna, who had subjugated all the kings of the Earth and the Daityas a hundred times, I am still alive! I see, that I am difficult to die![5] Those two heroes who were the dear disciples of Arjuna, and who were much regarded by him, alas, O Pārtha, through their fault, the Vrishnis have been destroyed![6] Those two who were regarded as Atirathas amongst the foremost of the Vrishnis, and referring to whom in course of conversation thou wert wont to indulge in pride,[7] and who, O chief of Kuru's race, were ever dear to Krishna himself,—alas, those two, O Dhananjaya, have been the chief causes of the destruction of the Vrishnis![8] I do not censure the son of Cini or the son of Hridikā, O Arjuna! I do not censure Akrura or the son of Rukmini. No doubt, the curse (of the Rishis) is the sole cause![9] How is it that that lord of the universe, *viz.*, the slayer of Madhu, who had put forth his prowess for achieving the destruction of Keçin and Kansa, and Chaidya swelling with pride, and Ekalavya the son of the ruler of the Nishādas, and the Kalingas and the Māgadhas, and the Gāndhāras and the king of Kāçi, and many rulers assembled together in the midst of the desert, many heroes belonging to the East and the South, and many kings of the mountainous regions,—alas, how could he remain indifferent to such a calamity as the curse denounced by the Rishis?[10-12] Thyself, Nārada, and the Munis, knew him to be the eternal and sinless Govinda, the Deity of unfading glory![13] Alas, being puissant Vishnu himself, he witnessed, without interfering, the destruction of his kinsmen! My son must have himself allowed all this to happen.[14] He was the Lord of the universe. He did not, however, wish to falsify the words of Gāndhāri and the Rishis, O scorcher of foes![15] In thy very sight, O hero, thy grandson, who had been slain by Açwatthāman, was revived through his energy.[16] That friend, however, of yours did not wish to protect his kinsmen. Beholding his sons and grandsons and brothers and friends lying dead, he said unto me these words, O chief of Bharata's race,—The

destruction of this our race has at last come![17-18] Vibhatsu will come to this city, *viz.*, Dwārāvati. Tell him what has occurred, *viz.*, this great carnage of the Vrishnis.[19] I have no doubt that as soon as he will hear of the destruction of the Yadus, that hero of mighty energy will come here without any loss of time.[20] Know, O father, that I am Arjuna and Arjuna is myself. That should be done by thee which he would say.[21] The son of Pāndu will do what is best for the women and the children. Even he will perform thy funeral rites.[22] This city of Dwārāvati, after Arjuna's departure, will, with its walls and edifices, be swallowed up by the ocean without any delay.[23] As regards myself, retiring to some sacred place, I shall bide my hour, with the intelligent Rāma in my company, observing strict vows all the while![24]—Having said these words unto me, Hrishikeça of inconceivable prowess, leaving me with the children, has gone away to some spot which I do not know.[25] Thinking of those two high-souled brothers of thine, as also of the terrible carnage of my kinsmen, I have abstained from all food, and am emaciated with grief![26] I shall neither eat, nor live. By good luck thou meetest me, O son of Pāndu. Do thou accomplish all, O Pārtha, that Krishna has said![27] This kingdom, with all these women, and all the wealth here, is thine now, O son of Prithā! As regards myself, O slayer of foes, I shall cast off my life-breaths dear though they be!' "[28]

Section VII.

Vaiçampāyana said,—"That scorcher of foes, *viz.*, Vibhatsu, thus addressed by his maternal uncle, replied, with great cheerlessness of heart, unto Vasudeva who was equally cheerless, saying,[1]—'O uncle, I am unable to look at this Earth when she is reft of that hero of Vrishni's race and those my other kinsmen![2] The king and Bhimasena and Sahadeva and Nakula and Yājnaseni, numbering the sixth, are of the same mind with myself, in this matter.[3] The time has come for the departure of the king also. Know this that the hour of

our departure too is at hand. Thou art the foremost of those that are well conversant with the course of time.[4] I shall, however, O chastiser of foes, first remove to Indraprastha the women of the Vrishni race as also the children and the aged.'[5] Having said so unto his uncle, Arjuna next addressed Dāruka, saying,—'I wish to see without any delay the chief officers of the Vrishni heroes.'[6] Having uttered these words, the heroic Arjuna, grieving for those great car-warriors (who had been slain), entered the great hall of the Yādavas (where they used to hold their court), called Sudharmā.[7] When he had taken his seat there, all the citizens, including the Brāhmanas, and all the ministers of state, came and stood surrounding him.[8] Then Pārtha, more grieved than they, addressed those grieving and cheerless citizens and officers who were more dead than alive, and said these words that were well suited to the occasion:[9]—'I shall take away with me the remnants of the Vrishnis and the Andhakas! The sea will soon engulf this city.[10] Equip all your cars and place on them all your wealth. This Vajra (the grandson of Krishna) will be your king at Cakraprastha![11] On the seventh day from this, at sunrise, we shall set out. Make your preparations without delay!'[12] Thus addressed by Prithā's son of pure deeds, all of them hastened their preparations with eagerness for achieving their safety.[13] Arjuna passed that night in the mansion of Keçava. He was suddenly overwhelmed with great grief and stupefaction.[14] When morning dawned, Vasudeva of great energy and prowess attained, through the aid of Yoga, to the highest goal.[15] A loud and heart-rending sound of wailing was heard in Vasudeva's mansion, uttered by the weeping ladies.[16] They were seen with dishevelled hair and divested of ornaments and floral wreaths. Beating their breasts with their hands, they indulged in heart-rending lamentations.[17] Those foremost of women, *viz.*, Devaki and Bhadrā and Rohini and Madirā threw themselves on the bodies of their lord.[18] Then Pārtha caused the body of his uncle to be carried out on a costly vehicle borne on the shoulders of men.[19] It was followed by all the citizens of Dwārakā and the people of the provinces, all of whom, deeply afflicted by grief, had

been well-affected towards the deceased hero.[20] Before that vehicle were borne the umbrella which had been held over his head at the conclusion of the horse-sacrifice he had achieved while living, and also the blazing fires he had daily worshipped, with the priests that had used to attend to them.[21] The body of the hero was followed by his wives decked in ornaments and surrounded by thousands of women and thousands of their daughters-in-law.[22] The last rites were then performed at that spot which had been agreeable to him while he was alive.[23] The four wives of that heroïc son of Cura ascended the funeral pyre and were consumed with the body of their lord. All of them attained to those regions of felicity which were his [24] The son of Pāndu burnt the body of his uncle together with those four wives of his, using diverse kinds of scents and perfumed wood.[25] As the funeral pyre blazed up, a loud sound was heard of the burning wood and other combustible materials, along with the clear chaunt of Sāmans and the wailing of the citizens and others who witnessed the rite.[26] After it was all over, the boys of the Vrishni and Andhaka races, headed by Vajra, as also the ladies, offered oblations of water to the high-souled hero.[27] Phālguna, who was careful in observing every duty, having caused this duty to be performed, proceeded, O chief of Bharata's race, next to the place where the Vrishnis were slaughtered.[28] The Kuru prince, beholding them lying slaughtered all around, became exceedingly cheerless. He, however, did what required to be done in view of that which had happened.[29] The last rites were performed, according to the order of seniority, unto the bodies of those heroes slain by the iron bolts born, by virtue of the curse denounced by the Brāhmanas, of the blades of *Erakā* grass.[30] Searching out the bodies then of Rāma and Vāsudeva, Arjuna caused them to be burnt by persons skilled in that act.[31] The son of Pāndu, having next performed duly those rites that are done to the manes of the dead, quickly set out on the seventh day, mounting on his car.[32] The widows of the Vrishni heroes, wailing aloud, followed the high-souled son of Pāndu, *viz.*, Dhananjaya, on cars drawn by bullocks and mules and camels.[33] All

were in deep affliction. The servants of the Vrishnis, their horsemen, and their car-warriors too, followed the procession.[34] The citizens and the inhabitants of the country, at the command of Prithā's son, set out at the same time and proceeded, surrounding that cavalcade destitute of heroes and numbering only women and the aged and the children.[35] The warriors who fought from the backs of elephants proceeded on elephants as huge as hills. The foot-soldiers also set out, together with the reserves.[36] The children of the Andhaka and the Vrishni races, all followed Arjuna. The Brāhmanas and Kshatriyas, and Vaiçyas, and wealthy Cudras,[37] set out, keeping before them the sixteen thousand women that had formed Vāsudeva's harem, and Vajra, the grandson of the intelligent Krishna.[38] The widows of the other heroes of the Bhoja, the Vrishni, and the Andhaka races, lordless now, that set out with Arjuna, numbered many millions.[39] That foremost of car-warriors, that conqueror of hostile towns, *viz.*, the son of Prithā, escorted this vast procession of Vrishnis, which still abounded with wealth, and which looked like a veritable ocean.[40] After all the people had set out, the ocean, that home of sharks and alligators, flooded Dwārakā, which still teemed with wealth of every kind, with its waters.[41] Whatever portion of the ground was passed over, ocean immediately flooded over with his waters.[42] Beholding this wonderful sight, the inhabitants of Dwārakā walked faster and faster, saying,—'Wonderful is the course of fate!'[43] Dhanajaya, after abandoning Dwārakā, proceeded by slow marches, causing the Vrishni women to rest in pleasant forests and mountains and by the sides of delightful streams.[44] Arrived at the country of the five waters, the puissant Dhananjaya planted a rich encampment in the midst of a land that abounded with corn and kine and other animals.[45] Beholding those lordless widows escorted by Prithā's son alone, O Bhārata, the robbers felt a great temptation (for plunder).[46] Then those sinful wretches, with hearts overwhelmed by cupidity, *viz.*, those Abhiras of ill omen, assembled together and held a consultation.[47] They said,—'Here there is only one bowman, *viz.*, Arjuna. The cavalcade consists of children and the old. He

escorts them, transgressing us. The warriors (of the Vrishnis) are without energy.'[48] Then those robbers, numbering by thousands, and armed with clubs, rushed towards the procession of the Vrishnis, desirous of plunder.[49] Urged by the perverse course of time, they fell upon that vast concourse, frightening it with loud leonine shouts and desirous of slaughter.[50] The son of Kunti, suddenly ceasing to advance along the path, turned, with his followers, towards the place where the robbers had attacked the procession. Smiling the while, that mighty-armed warrior addressed the assailants, saying,[51] —'Ye sinful wretches, forbear, if ye love your lives! Ye will rue this when I pierce your bodies with my shafts and take your lives!'[52] Though thus addressed by that hero, they disregarded his words, and though repeatedly dissuaded, they fell upon Arjuna.[53] Then Arjuna endeavoured to string his large, indestructible, celestial bow with some effort.[54] He succeeded with great difficulty in stringing it, when the battle had become furious. He then began to think of his celestial weapons but they would not come to his mind.[55] Beholding that furious battle, the loss of the might of his arm, and the non-appearance of his celestial weapons, Arjuna became greatly ashamed.[56] The Vrishni warriors including the foot-soldiers, the elephant-warriors, and the car-men, failed to rescue those Vrishni women that were being snatched away by the robbers.[57] The concourse was very large. The robbers assailed it at different points. Arjuna tried his best to protect it, but could not succeed.[58] In the very sight of all the warriors, many foremost of ladies were dragged away, while others went away with the robbers of their own accord.[59] The puissant Arjuna, supported by the servants of the Vrishnis, struck the robbers with shafts sped from Gāndiva.[60] Soon, however, O king, his shafts were exhausted. In former days his shafts had been inexhaustible. Now, however, they proved otherwise.[61] Finding his shafts exhausted, he became deeply afflicted with grief. The son of Indra then began to strike the robbers with the horns of his bow.[62] Those Mlechchas, however, O Janamejaya, in the very sight of Pārtha, retreated, taking away with them many foremost ladies of the Vrishnis and Andha-

kas.[63] The puissant Dhananjaya regarded it all as the work of destiny. Filled with sorrow he breathed heavy sighs,[64] at the thought of the non-appearance of his (celestial) weapons, the loss of the might of his arms, the refusal of his bow to obey him; and the exhaustion of his shafts.[65] Regarding it all as the work of destiny, he became exceedingly cheerless. He then ceased, O king, to make further efforts, saying, he had not the power which he had before.[66] The high-souled one, taking with him the remnant of the Vrishni women, and the wealth that was still with them, reached Kurukshetra.[67] Thus bringing with him the remnant of the Vrishnis, he established them at different places.[68] He established the son of Kritavarman at the city called Mārttikāvat, with the remnant of the women of the Bhoja king.[69] Escorting the remainder, with children and old men, and woman, the son of Pāndu established them, who were reft of heroes, in the city of Indraprastha.[70] The dear son of Yuyudhāna, with a company of old men and children and women, the righteous-souled Arjuna established on the banks of the Saraswati.[71] The rule of Indraprastha was given to Vajra. The widows of Akrura then desired to retire into the woods. Vajra asked them repeatedly to desist, but they did not listen to him.[72] Rukmini, the princess of Gāndhāra, Caivyā, Haimavati, and queen Jāmvavati, ascended the funeral pyre.[73] Satyabhāmā and the other dear wives of Krishna entered the woods, O king, resolved to set themselves to the practice of penances.[74] They began to live on fruits and roots and pass their time in the contemplation of Hari. Going beyond the Himavat, they took up their abode in a place called Kalāpa.[75] Those men who had followed Arjuna from Dwārāvati, were distributed into groups, and bestowed upon Vajra.[76] Having done all these acts suited to the occasion, Arjuna, with eyes bathed in tears, then entered the retreat of Vyāsa. There he beheld the Island-born Rishi seated at his ease."[77]

Section VIII.

Vaiçampāyana said,—"As Arjuna entered the asylum of the truthful Rishi, he beheld the son of Satyavati seated in a secluded spot.[1] Approaching that Rishi of high vows and endued with a knowledge of all duties, he said,—'I am Arjuna'—and then awaited his pleasure.[2] Satyavati's son, endued with high penances, answered, saying,—'Welcome!' Of tranquil soul, the great Muni further said,—'Take thy seat.'[3] Seeing that the son of Prithā was exceedingly cheerless and breathing heavy sighs repeatedly and filled with despair, Vyāsa addressed him, saying,[4]—'Hast thou been sprinkled with water from anybody's nails or hair, or the end of anybody's cloth, or from the mouth of a jar? Hast thou had sexual congress with any woman before the cessation of her functional flow? Hast thou slain a Brāhmana?[5] Hast thou been vanquished in battle? Thou lookest like one shorn of prosperity! I do not know that thou hast been defeated by any one. Why then, O chief of Bharata's race, this exceedingly dejected aspect? It behooveth thee, O son of Prithā, to tell me all, if, indeed, there be no harm in telling it!'[6]

"Arjuna said,—'He whose complexion was like that of a (newly-risen) cloud, he whose eyes were like a pair of large lotus petals, *viz.*, Krishna, has, with Rāma, cast off his body and ascended to Heaven.[7] At Prabhāsa, through iron bolts generated by the curse denounced by Brāhmanas, the destruction has taken place of the Vrishni heroes. Awful has that carnage been, and not even a single hero has escaped.[8] The heroes of the Bhoja, the Andhaka, and the Vrishni races, O Brāhmana, who were all endued with high souls, great might, and leonine pride, have slaughtered one another in battle.[9] Possessed of arms that looked like maces of iron, and capable of bearing the strokes of heavy clubs and darts, alas, they have all been slain with blades of *Erakā* grass! Behold the perverse course of Time![10] Five hundred thousand mighty-armed warriors have thus been laid low. Encountering one another, they have met with destruction.[11] Thinking repeatedly of this carnage of the Yādava warriors of im-

measurable energy and of the illustrious Krishna, I fail to derive peace of mind.[12] The death of the wielder of Cārnga is as incredible as the drying up of the ocean, the displacement of a mountain, the falling down of the vault of heaven, or the cooling property of fire.[13] Deprived of the company of the Vrishni heroes, I desire not to live in this world.[14] Another incident has happened that is more painful than this, O thou that art possessed of wealth of penances! Repeatedly thinking of it, my heart is breaking![15] In my very sight, O Brāhmana, thousands of Vrishni ladies were carried away by the Ābhiras of the country of the five waters, who assailed us.[16] Taking up my bow I found myself unequal to even string it. The might that had existed in my arms seemed to have disappeared on that occasion.[17] O great ascetic, my weapons of diverse kinds failed to make their appearance. Soon, again, my shafts became exhausted.[18] That person of immeasurable soul, of four arms, wielding the conch, the discus, and the mace, clad in yellow robes, dark of complexion, and possessing eyes resembling lotus-petals, is no longer seen by me! Alas, reft of Govinda, what have I to live for, dragging my life in sorrow?[19] He who used to stalk in advance of my car, that divine form endued with great splendour and unfading puissance, consuming as he proceeded all hostile warriors, can no longer be seen by me.[20] No longer beholding him who by his energy first burnt all hostile troops whom I afterwards despatched with shafts sped from Gāndiva, I am filled with grief and my head swims, O best of men! Penetrated with cheerlessness and despair, I fail to obtain peace of mind![21-22] I dare not live, reft of the heroic Janārddana. As soon as I heard that Vishnu had left the Earth, my eyes became dim and all things disappeared from my vision.[23] O best of men, it behooveth thee to tell me what is good for me now, for I am now a wanderer with an empty heart, despoiled of my kinsmen and of my prowess!'[24]

"Vyāsa said,—'The mighty car-warriors of the Vrishni and the Andhaka races have all been consumed by the Brāhmana's curse. O chief of Kuru's race, it behooveth thee not to grieve for their destruction![25] That which has happened had been

ordained. It was the destiny of those high-souled warriors. Krishna suffered it to take place although he was fully competent to baffle it.[26] Govinda was able to alter the very course of the universe with all its mobile and immobile creatures. What need then be said of the curse of even high-souled Brāhmanas?[27] He who used to proceed in front of thy car, armed with discus and mace, through affection for thee, was the four-armed Vāsudeva, that ancient Rishi![28] That high-souled one of expansive eyes, *viz.*, Krishna, having lightened the burthen of the Earth and cast off his (human) body, has attained to his own high seat.[29] By thee also, O foremost of men, with Bhima for thy helpmate and the twins, O mighty-armed hero, has the great work of the gods been accomplished![30] O foremost one of Kuru's race, I regard thee and thy brothers as crowned with success for ye have accomplished the great purpose of your lives! The time has come for your departure from the world. Even this, O puissant one, is what is beneficial for you now.[31] Even thus, understanding and prowess and foresight, O Bhārata, arise when days of prosperity have not outrun. These very acquisitions disappear when the hour of adversity comes.*[32] All this has Time for its root. Time is, indeed, the seed of the universe, O Dhananjaya! It is Time, again, that withdraws everything at its pleasure.†[33] One becomes mighty, and, again, losing that might, becomes weak. One becomes a master and rules others, and, again, losing that position, becomes a servant for obeying the behests of others.[34] Thy weapons, having achieved success, have gone away to the place they came from. They will, again, come into thy hands when the Time for their coming approaches.[35] The time has come, O Bharata, for you all to attain to the highest goal. Even this is what

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* Nilakantha explains that, 'Buddhi' here means the faculty of discovering what should be done in view of the situation at hand, and 'pratipatti' means the faculty of applying precautionary measures, that is, foresight, for avoiding disagreeable consequences.—T.

† Time, in such connection, is regarded as the *alter ego* of the Lord of the universe, or the Supreme Deity.—T.

I regard to be highly beneficial for you all, O chief of Bharata's race!' "*[36]

Vaiçampāyana continued,—"Having heard these words of Vyāsa of immeasurable energy, the son of Prithā, receiving his permission, returned to the city named after the elephant.[37] Entering it, the hero approached Yudhishthira and informed him of all that had taken place with reference to the Vrishnis."[38]

FINIS MAUSALA PARVA.

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* The word 'punar' in verse 35, implies another cycle of years, *i., e.,* 'Yugāntare.' In 36, 'gatim mukhyām' is 'Swargam.'—T.

FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE

Published and distributed *chiefly gratis*

BY

SUNDARI BĀLA ROY,

WIDOW OF

PRATĀPA CHANDRA ROY, C. I. E.

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NOTICE.

Slowly but steadily I have ascended another rung. The Mausala Parva has been finished, and the Mahāprasthānika is reached. The applications I have addressed to the patrons of my husband still remain unanswered. Only one has been disposed of, *viz.*, that which I had ventured to lay before Maharajah Sir Lachmeswar Sing Bahadur of Durbhanga. To my singular misfortune, the Maharajah has rejected my humble appeal. From the beginning of the enterprise, my husband had made several attempts to interest in it the "primier nobleman of Bengal" as Dr. Sambhu C. Mukerjee, with his usual felicity of expression, first styled the Maharajah on his entrance into public life. To his great grief, however, my husband found the Maharajah entirely inaccessible. My husband was favoured with interviews by Viceroys and Provincial Governors and Lieutenant-Governors, and ruling chiefs and princes. The "primier nobleman of Bengal," however, rejected every prayer of my husband to grant him an interview and every appeal for aid. The French Government went out of its way for helping the enterprise even liberally, disregarding its serial character and the fact of its being an incomplete foreign publication. Every local Government, the Government of India, and the Secretary of State have helped it. That such an enterprise should fail to interest the primier nobleman of Bengal and enlist his active sympathy, is inexplicable. There is one other nobleman, *viz.*, the Maharajah Sir Gajapati Rao of Vizianagram, who also has not as yet done anything for the publication. The house of Vizianagram has been noted for its liberality. The present Maharajah is distinguished for his culture. On the occasion of the visit of the Archduke of Austria, he was the only Indian nobleman who was able to converse with the Archduke without the aid of an interpreter. He was pleased to favour my husband with several interviews and to even promise him substantial aid. One of my husband's patrons, an eminent official, having recommanded the enterprise to the notice of the Maharajah, received ample

assurances in reply. Since my husband's death, I have addressed several letters to the Maharajah to none of which I have been favoured with an answer. I have very little doubt that the recollection of his promise, though repeated to Sir Andrew Scoble, has faded from the Maharajah's recollection, and that none of my letters have actually reached him, in consequence, as I have heard, of the clumsy arrangement of the Vizianagram sherista. To whatever causes due, the only two noblemen from whom no aid has been received for this national enterprise are Durbhanga and Vizianagram. It is scarcely necessary to state that between them they can easily suport ten such publishing enterprises as the English translation of the Mahābhārata. No discredit can possibly attach to names so distinguished for liberality as Durbhanga and Vizianagram for such omission to help my husband or his poor widow. That omission must be ascribed to *our* misfortune.

In finishing the Mahāprasthānika, my debts have increased. There remains only one more fascicule to issue for completing the great task. I have no means for repaying my debts unless I receive help. Hope has been extinguished in my heart. My appeals addressed to different quarters are still unanswered. It is for the patrons of the enterprise to judge whether the Mahābhārata is to remain incomplete by one fascicule and whether a poor Hindu widow who has devoted her all for its completion should bear the burthen of her debts without the means of repaying them till her very house is sold and shared between her creditors.

SUNDARI BĀLĀ RĀY.

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mountain Meru, the foremost of all high-peaked mountains.[2] As those mighty ones were proceeding quickly, all rapt in Yoga, Yājnaseni, falling off from Yoga, dropped down on the Earth.[3] Beholding her fallen down, Bhimasena of great strength addressed king Yudhishthira the just, saying,[4]—'O scorcher of foes, this princess never did any sinful act. Tell us what the cause is for which Krishnā has fallen down on the Earth!'[5]

"Yudhishthira said,—'She had great partiality for Dhananjaya in especial. She obtains the fruit of that conduct today, O best of men!'"[6]

Vaiçampāyana continued,—"Having said this, that foremost one of Bharata's race proceeded on. Of righteous soul, that foremost of men, endued with great intelligence, went on, with mind intent on itself.[7] Then Sahadeva of great learning fell down on the Earth. Beholding him drop down, Bhima addressed the king, saying,[8]—'He who with great humility used to serve us all, alas, why is that son of Mādravati fallen down on the Earth?'[9]

"Yudhishthira said,—'He never thought anybody his equal in wisdom. It is for that fault that this prince has fallen down.'"[10]

Vaiçampāyana continued,—"Having said this, the king proceeded, leaving Sahadeva there. Indeed, Kunti's son Yudhishthira went on, with his brothers and with the dog.[11] Beholding both Krishnā and the Pāndava Sahadeva fallen down, the brave Nakula, whose love for kinsmen was very great, fell down himself.[12] Upon the falling down of the heroic Nakula of great personal beauty, Bhima once more addressed the king, saying,[13]—'This brother of ours who was endued with righteousness without incompleteness, and who always obeyed our behests, this Nakula who was unrivalled for beauty, has fallen down!'[14] Thus addressed by Bhimasena, Yudhishthira said, with respect to Nakula, these words:—'He was of righteous soul and the foremost of all persons endued with intelligence.[15] He, however, thought that there was nobody that equalled him in beauty of person. Indeed, he regarded himself as superior to all in that respect.[16] It is for this that

Nakula has fallen down. Know this, O Vrikodara! That, O hero, which has been ordained for a person, must have to be endured by him.'[17] Beholding Nakula and the others fall down, Pāndu's son Arjuna of white steeds, that slayer of hostile heroes, fell down in great grief of heart.[18] When that foremost of men, who was endued with the energy of Cakra, had fallen down, indeed, when that invincible hero was on the point of death, Bhima said unto the king,[19]—'I do not recollect any untruth uttered by this high-souled one. Indeed, not even in jest did he say anything false. What then is that for whose evil consequence this one has fallen down on the Earth ?'[20]

"Yudhishthira said,—'Arjuna had said that he would consume all our foes in a single day. Proud of his heroism, he did not, however, accomplish what he had said. Hence has he fallen down.[21] This Phālguna disregarded all wielders of bows. One desirous of prosperity should never indulge such sentiments.' "[22]

Vaiçampāyana continued,—"Having said so, the king proceeded on. Then Bhima fell down. Having fallen down, Bhima addressed king Yudhishthira the just, saying,[23]—O king, behold! I who am thy darling have fallen down! For what reason have I dropped down? Tell me if thou knowest it!'[24]

"Yudhisthira said,—'Thou wert a great eater, and thou didst use to boast of thy strength. Thou never didst attend, O Pārtha, to the wants of others while eating. It is for that, O Bhima, that thou hast fallen down!'[25] Having said these words, the mighty-armed Yudhishthira proceeded on, without looking back. He had only one companion, *viz.*, the dog of which I have repeatedly spoken to thee, that followed him now."[26]

Section III.

Vaiçampāyana said,—"Then Cakra, causing the firmament and the Earth to be filled by a loud sound, came to the son of Prithā on a car and asked him to ascend it.[1] Beholding his

brothers fallen on the Earth, king Yudhishthira the just said unto that deity of a thousand eyes these words:[2]—'My brothers have all dropped down here! They must go with me. Without them by me I do not wish to go to Heaven, O lord of all the deities![3] The delicate princess (Draupadi) deserving of every comfort, O Purandara, should go with us! It behooveth thee to permit this!'[4]

"Cakra said,—'Thou shalt behold thy brothers in Heaven. They have reached it before thee! Indeed, thou shalt see all of them there, with Krishnā. Do not yield to grief, O chief of the Bharatas![5] Having cast off their human bodies they have gone there, O chief of Bharata's race! As regards thee, it is ordained that thou shalt go thither in this very body of thine!'[6]

"Yudhishthira said,—'This dog, O lord of the Past and the Present, is exceedingly devoted to me. He should go with me. My heart is full of compassion for him!'[7]

"Cakra said,—'Immortality and a condition equal to mine, O king, prosperity extending in all directions, and high success, and all the felicities of Heaven, thou hast won today! Do thou cast off this dog. In this there will be no cruelty.'[8]

"Yudhishthira said,—'O thou of a thousand eyes, O thou that art of righteous behaviour, it is exceedingly difficult for one that is of righteous behaviour to perpetrate an act that is unrighteous. I do not desire that union with prosperity for which I shall have to cast off one that is devoted to me!'*[9]

"Indra said,—'There is no place in Heaven for persons with dogs. Besides, the (deities called) Krodhavaças take away all the merits of such persons. Reflecting on this, act, O king Yudhishthira the just! Do thou abandon this dog. There is no cruelty in this!'[10]

"Yudhishthira said,—'It has been said that the abandonment of one that is devoted is infinitely sinful. It is equal

* The first line, rendered literally, would run, 'An Arya feels great difficulty in doing an act that is not worthy of an Arya.' Of course, 'Arya' here implies a person of respectable birth and righteous conduct.—T.

to the sin that one incurs by slaying a Brāhmana. Hence, O great Indra, I shall not abandon this dog today from desire of my happiness![11] Even this is my vow steadily pursued, *viz.*, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my protection, saying, that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that is solicitous of life. I shall never give up such a one till my own life is at an end!'[12]

"Indra said,—'Whatever gifts, or sacrifices spread out, or libations poured on the sacred fire, are seen by a dog, are taken away by the Krodhavaças. Do thou, therefore, abandon this dog. By abandoning this dog thou wilt attain to the region of the deities.[13] Having abandoned thy brothers and Krishnā, thou hast, O hero, acquired a region of felicity by thy own deeds. Why art thou so stupefied? Thou hast renounced everything. Why then dost thou not renounce this dog?'[14]

"Yudhishthira said,—'This is well known in all the worlds that there is neither friendship nor enmity with those that are dead. When my brothers and Krishnā died, I was unable to revive them. Hence it was that I abandoned them. I did not, however, abandon them as long as they were alive.[15] To frighten one that has sought protection, the slaying of a woman, the theft of what belongs to a Brāhmana, and injuring a friend, each of these four, O Çakra, is I think equal to the abandonment of one that is devoted!'[16]

Vaiçampāyana continued,—'Hearing these words of king Yudhishthira the just, (the dog became transformed into) the deity of Righteousness, who, well pleased, said these words unto him in a sweet voice fraught with praise.[17]

"Dharma said,—'Thou art well born, O king of kings, and possessed of the intelligence and the good conduct of Pāndu! Thou hast compassion for all creatures, O Bhārata, of which this is a bright example![18] Formerly, O son, thou wert once examined by me in the woods of Dwaita, where thy brothers of great prowess met with (an appearance of) death.[19] Disregarding both thy brothers Bhima and Arjuna, thou didst wish for the revival of Nakula from thy desire of doing good

THE MAHABHARATA.

MAHĀPRASTHĀNIKA PARVA.

SECTION I.

Bowing down unto Nārāyana, and to Nara, the foremost of men, as also to the goddess Saraswati, should the word Jaya be uttered.

Janamejaya said,—"Having heard of that encounter with iron bolts between the heroes of the Vrishni and the Andhaka races, and having been informed also of Krishna's ascension to Heaven, what did the Pāndavas do?"[1]

Vaiçampāyana said,—"Having heard the particulars of the great slaughter of the Vrishnis, the Kaurava king set his heart on leaving the world. He addressed Arjuna, saying,[2]—'O thou of great intelligence, it is Time that cooks every creature (in his cauldron). I think that what has happened is due to the cords of Time (with which he binds us all). It behooveth thee also to see it.'[3] Thus addressed by his brother, the son of Kunti only repeated the word—'Time, Time!'—and fully endorsed the view of his eldest brother gifted with great intelligence.[4] Ascertaining the resolution of Arjuna, Bhimasena and the twins fully endorsed the words that Arjuna had said.[5] Resolved to retire from the world for earning merit, they brought Yuyutsu before them. Yudhishthira made over the kingdom to the son of his uncle by his Vaiçyā wife.[6] Installing Parikshit also on their throne, as king, the eldest brother of the Pāndavas, filled with sorrow, addressed Subhadrā, saying,[7]—'This son of thy son will be the king of the Kurus. The survivor of the Yadus, *viz.*, Vajra, has been made a king.[8] Parikshit will rule in Hastināpura, while the Yādava prince, Vajra, will rule in Cakraprastha.

He should be protected by thee. Never set thy heart on unrighteousness !'[9] Having said these words, king Yudhishthira the just, along with his brothers, promptly offered oblations of water unto Vāsudeva of great intelligence, as also his old maternal uncle, and Rāma and others. He then duly performed the *Crāddhas* of all those deceased kinsmen of his.[10-11] The king, in honor of Hari and naming him repeatedly, fed the Island-born Vyāsa, and Nārada, and Mārkandeya possessed of wealth of penances, and Yājnavalkya of Bharadwāja's race, with many delicious viands.[12] In honor of Krishna, he also gave away many jewels and gems, and robes and clothes, and villages, and horses and cars,[13] and female slaves by hundreds and thousands unto foremost of Brāhmanas. Summoning the citizens, Kripa was installed as the preceptor and Parikshit was made over to him as his disciple, O chief of Bharata's race ! Then Yudhishthira once more summoned all his subjects.[14-15] The royal sage informed them of his intentions. The citizens and the inhabitants of the provinces, hearing the king's words,[16] became filled with anxiety and disapproved of them. 'This should never be done'—said they unto the king.[17] The monarch, well versed with the changes brought about by time, did not listen to their counsels. Possessed of righteous soul, he persuaded the people to sanction his views.[18] He then set his heart on leaving the world. His brothers also formed the same resolution. Then Dharma's son, Yudhishthira, the king of the Kurus,[19] casting off his ornaments, wore barks of trees. Bhima and Arjuna and the twins, and Draupadi also of great fame,[20] similarly clad themselves in barks of trees, O king. Having caused the preliminary rites of religior, O chief of Bharata's race, which were to bless them in the accomplishment of their design,[21] those foremost of men cast off their sacred fires into the water. The ladies, beholding the princes in that guise, wept aloud.[22] They seemed to look as they had looked in days before when with Draupadi forming the sixth in number they had set out of the capital after their defeat at dice. The brothers, however, were all very cheerful at the prospect of retirement.[23] Ascertaining the intentions of Yudhishthira and seeing the

destruction of the Vrishnis, no other course of action could please them then. The five brothers, with Draupadi forming the sixth, and a dog forming the seventh,[24] set out on their journey. Indeed, even thus did king Yudhishthira depart, himself the head of a party of seven, from the city named after the elephant. The citizens and the ladies of the royal household followed them for some distance.[25] None of them, however, could venture to address the king for persuading him to give up his intention. The denizens of the city then returned.[26] Kripa and others stood around Yuyutsu as their centre. Ulupi, the daughter of the Nāga chief, O thou of Kuru's race, entered the waters of Gangā.*[27] The princess Chitrāngadā set out for the capital of Manipura. The other ladies who were the grandmothers of Parikshit centered around him.[28] Meanwhile the high-souled Pāndavas, O thou of Kuru's race, and Draupadi of great fame, having observed the preliminary fast, set out with their faces towards the east.[29] Setting themselves on Yoga, those high-souled ones, resolved to observe the religion of Renunciation, traversed through various countries and reached diverse rivers and seas.[30] Yudhishthira proceeded first. Behind him was Bhima; next walked Arjuna; after him were the twins in the order of their birth;[31] behind them all, O foremost one of Bharata's race, proceeded Draupadi, that first of women, possessed of great beauty, of dark complexion, and endued with eyes resembling lotus petals.[32] While the Pāndavas set out for the forest, a dog followed them. Proceeding on, those heroes reached the sea of red waters.[33] Dhananjaya had not cast off his celestial bow Gān-

* It is not to be supposed that Ulupi drowned herself. What is said here is that she retired into the world of Nāgās. In the Adi Parvan it is said that while Arjuna, on one occasion, had been bathing in the waters of Gangā, Ulupi carried him off to her palace within the waters and there married him. Nāgas are semi-divine and can move through air and water, ascend to Heaven itself when they like, and have their home at Pātāla. To take them for some non-Aryan race, as has become the fashion with some recent poets of Bengal, is the very height of absurdity or poetic license. None of these writers, however, is acquainted with Sanskrit; and that is their best excuse.—T.

diva nor his couple of inexhaustible quivers, actuated, O king, by the cupidity that attaches one to things of great value.[34] The Pāndavas there beheld the deity of fire standing before them like a hill. Closing their way, the god stood there in his embodied form.[35] The deity of seven flames then addressed the Pāndavas, saying,—'Ye heroic sons of Pāndu, know me for the deity of fire.[36] O mighty-armed Yudhishthira, O Bhimasena that art a scorcher of foes, O Arjuna, and ye twins of great courage, listen to what I say![37] Ye foremost ones of Kuru's race, I am the god of fire. The forest of Khāndava was burnt by me, through the puissance of Arjuna and of Nārāyana himself.[38] Let your brother Phālguna proceed to the woods after casting off Gāndiva, that high weapon. He has no longer any need of it.[39] That precious discus, which was with the high-souled Krishna, has disappeared (from the world). When the time again comes, it will come back into his hands.[40] This foremost of bows, *viz.*, Gāndiva, was procured by me from Varuna for the use of Pārtha. Let it be made over to Varuna himself.'[41] At this, all the brothers urged Dhananjaya to do what the deity said. He then threw into the waters (of the sea) both the bow and the couple of inexhaustible quivers.[42] After this, O chief of Bharata's race, the god of fire disappeared then and there. The heroic sons of Pāndu next proceeded with their faces turned towards the south.[43] Then, by the northern coast of the salt sea, those princes of Bharata's race proceeded to the south-west.[44] Turning next towards the west, they beheld the city of Dwārakā covered by the ocean.[45] Turning next to the north, those foremost ones proceeded on. Observant of Yoga, they were desirous of making a round of the whole Earth."[46]

SECTION II.

Vaiçampāyana said,—"Those princes of restrained souls and devoted to Yoga, proceeding to the north, beheld Himavat, that very large mountain.[1] Crossing the Himavat, they beheld a vast desert of sand. They then saw the mighty

to thy (step) mother !*[20] On the present occasion, thinking the dog to be devoted to thee, thou hast renounced the very car of the celestials instead of renouncing him. Hence, O king, there is no one in Heaven that is equal to thee ![21] Hence, O Bhārata, regions of inexhaustible felicity are thine ! Thou hast won them, O chief of the Bharatas, and thine is a celestial and high goal !' "[22]

Vaiçampāyana continued,—" Then Dharma, and Cakra, and the Maruts, and the Açwins, and other deities, and the celestial Rishis, causing Yudhishthira to ascend on a car, proceeded to Heaven. Those beings crowned with success and capable of going everywhere at will, rode their respective cars.[23-24] King Yudhishthira, that perpetuater of Kuru's race, riding on that car, ascended quickly, causing the entire welkin to blaze with his effulgence.[25] Then Nārada, that foremost of all speakers, endued with penances, and conversant with all the worlds, from amidst that concourse of deities, said these words :[26]—'All those royal sages that are here have their achievements transcended by those of Yudhishthira ![27] Covering all the worlds by his fame and splendour and by his wealth of conduct, he has attained to Heaven in his own (human) body ! None else than the son of Pāndu has been heard to achieve this !'[28] Hearing these words of Nārada, the righteous-souled king, saluting the deities and all the royal sages there present, said,[29]—'Happy or miserable, whatever the region be that is now my brothers', I desire to proceed to. I do not wish to go anywhere else !'[30] Hearing this speech of the king, the chief of the deities, Purandara, said these words fraught with noble sense ;[31]—'Do thou live in this place, O king of kings, which thou hast won by thy meritorious deeds ! Why dost thou still cherish human affections ?[32] Thou hast attained to great success, the like of which no other man has ever been able to attain. Thy brothers, O delighter of the Kurus, have succeeded in winning regions of felicity.[33]

* Yudhishthira had sought for Nakula's life because Nakula would be able to offer oblations unto Mādri and her ancestors. Neither Arjuna, nor Bhima, would be of use in that direction.—T.

Human affections still touch thee. This is Heaven. Behold these celestial Rishis and Siddhas who have attained to the region of the gods!'[34] Gifted with great intelligence, Yudhishthira answered the chief of the deities once more, saying,[35]—'O conqueror of Daityas, I venture not to dwell anywhere, separated from them! I desire to go there where my brothers have gone![36] I wish to go there where that foremost of women, Draupadi, of ample proportions and darkish complexion and endued with great intelligence and righteousness of conduct, has gone!' "[37]

FINIS MAHAPRASTHANIKA PARVA.

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MAHAPRASTHANIKA PARVA.

FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE

Published and distributed *chiefly gratis*

BY

SUNDARI BĀLĀ ROY,

WIDOW OF

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NOTICE.

The Mahāprasthānika Parva is completed. The Swargārohanika is taken up. Of the eighteen Parvas this is the last. With its completion the English translation of the Mahābhārata will be complete; the sacred vow of my lamented husband will be duly fulfilled; his debt to subscribers and contributors will be paid off; and the promise I made to him, at his death bed, will also be redeemed. It is true, with the completion of the Mahābhārata the solemn promise I gave my husband will become discharged; but then the debts which he has left me and which I have already incurred and shall have to incur for discharging that promise are sure to press heavily on me. I have already parted with what little I had in the form of my separate property. I am not at all sorry for it. The wants of a Hindu widow, for the support of her life, are few and easily met. No anxiety can be mine on that account. To repay, however, the debts left me by my husband, and those incurred and to be incurred by me, is not so easy. My chief anxiety is about that. I have done all in my power to appeal to the friends and patrons of the enterprise. I have received letters of sympathy from many quarters near and distant. As yet the only kind of assistance that is much needed by me has not come from any source. I do not know how is it, but the belief I cannot shake off that I shall not be left to struggle with my debts. There are many liberal men who have not as yet contributed anything towards the accomplishment of this national enterprise. Even if these distinguished persons do not come forward to help me, even half the number of those who are interested in the work, by contributing each a trifle, may enable me to pay off all the debts I shall have to pay. In rendering this assistance, for which I have already appealed to them, no one, I am sure, will feel any inconvenience or pressure.

The last Parva of the Mahābhārata, which has been taken up, is of small extent. It cannot cost much, nor would the

time needed for completing it be long. I shall any how reach the end. Having begun it,—having, in fact, touched the last rung,—it cannot be the pleasure of Hari that I should not be able to ascend it. He who has so long befriended the enterprise will not abandon me in its very last stage. I have much to say regarding the conduct of this enterprise from its beginning, to express obligations to various eminent personages without whose aid nothing could be done, and, lastly, to give an idea of the difficulties which have been surmounted. These I reserve for the concluding appeal with which I wish to bid my final adieu to the public in order to enter that life of privacy and retirement which is ordained by the Scriptures I believe in for one of my sex and condition.

SUNDARI BĀLĀ RĀY.

THE MAHABHARATA.

SWARGĀROHANIKA PARVA.

Section I.

Bowing down unto Nārāyana, and Nara, the foremost of men, as also unto the goddess Saraswati, should the word Jaya be uttered.

Janamejaya said,—"Having attained to Heaven, what regions were respectively attained by my grandsires of old, *viz.*, the Pāndavas and the sons of Dhritarāshtra?[1] I desire to hear this. I think that thou art conversant with everything, having been taught by the great Rishi Vyāsa of wonderful feats!"[2]

Vaiçampāyana said,—"Listen now to what thy grandsires, Yudhishthira and others, did after having attained to Heaven, that place of the deities.[3] Arrived at Heaven, king Yudhishthira the just, behold Duryodhana endued with prosperity and seated on an excellent seat.[4] He blazed with effulgence like the sun and wore all those signs of glory which belong to heroes. And he was in the company of many deities of blazing effulgence and of Sādhyas of righteous deeds.[5] Yudhishthira, beholding Duryodhana and his prosperity, became suddenly filled with rage and turned back from the sight.[6] He loudly addressed his companions, saying,—'I do not desire to share regions of felicity with Duryodhana who was stained by cupidity and possessed of little foresight![7] It was for him that friends, kinsmen, over the whole Earth, were slaughtered by us whom he had afflicted greatly in the deep forest![8] It was for him that the virtuous princess of Panchāla, Draupadi of faultless features, our wife, was dragged into the midst of the assembly before

all our seniors ![9] Ye gods, I have no desire to even behold Suyodhana! I wish to go there where my brothers are!'[10] Nārada, smiling, told him,—'It should not be so! O king of kings! While residing in Heaven, all enmities cease![11] O mighty-armed Yudhishthira, do not say so about king Duryodhana. Hear my words.[12] Here is king Duryodhana. He is worshipped with the gods by those righteous men and those foremost of kings who are now denizens of Heaven.[13] By causing his body to be poured as a libation on the fire of battle, he has obtained the end that consists in attainment of the region for heroes. You and your brothers, who were veritable gods on Earth, were always persecuted by this one.[14] Yet through his observance of Kshatriya practices he has attained to this region. This lord of Earth was not terrified in a situation fraught with terror.[15] O son, thou shouldst not bear in mind the woes inflicted on thee on account of the match at dice. It behooveth thee not to remember the afflictions of Draupadi.[16] It behooveth thee not to remember the other woes which were yours in consequence of the acts of your kinsmen,—the woes, *viz.*, that were due to battle or to other situations.[17] Do thou meet Duryodhana now according to the ordinances of polite intercourse. This is Heaven, O lord of men! There can be no enmities here!'[18]—Though thus addressed by Nārada, the Kuru king Yudhishthira, endued with great intelligence, enquired about his brothers and said,[19]—'If these eternal regions reserved for heroes be Duryodhana's, that unrighteous and sinful wight, that man who was the destroyer of friends and of the whole world,[20] that man for whose sake the entire Earth was devastated with all her horses and elephants and human beings, that wight for whose sake we were burnt with wrath in thinking of how best we might remedy our wrongs,[21] I desire to see what regions have been attained by those high-souled heroes, my brothers of high vows, steady achievers of promises, truthful in speech, and distinguished for courage. The high-souled Karna, the son of Kunti, incapable of being baffled in battle,[22-23] Dhrishtadyumna, Sātyaki, the sons of Dhrishtadyumna, and those other Kshatriyas who met with death in the observance

of Kshatriya practices,[24] where are those lords of Earth, O Brāhmana? I do not see them here, O Nārada! I desire to see, O Nārada, Virāta and Drupada and the other great Kshatriyas headed by Dhrishtaketu,[25] as also Cikhandin, the Pānchāla prince, the sons of Draupadi, and Abhimanyu, irresistible in battle!' "[26]

Section II.

"Yudhishthira said,—'Ye deities, I do not see here Rādhā's son of immeasurable prowess, as also my high-souled brothers, and Yudhāmanyu and Uttamaujas,[1] those great car-warriors that poured their bodies (as libations) on the fire of battle, those kings and princes that met with death for my sake in battle![2] Where are those great car-warriors that possessed the prowess of tigers? Have those foremost of men acquired this region?[3] If those great car-warriors have obtained these regions, then only do you know, ye gods, that I shall reside here with those high-souled ones![4] If this auspicious and eternal region has not been acquired by those kings, then know, ye gods, that without those brothers and kinsmen of mine, I shall not live here![5] At the time of performing the water rites (after the battle), I heard my mother say,—Do thou offer oblations of water unto Karna!—Since hearing those words of my mother, I am burning with grief.[6] I grieve also incessantly at this, ye gods, that when I marked the resemblance between the feet of my mother and those of Karna of immeasurable soul, I did not immediately place myself under the orders of that afflicter of hostile ranks! Ourselves joined with Karna, Cakra himself would have been unable to vanquish in battle!*[7-8] Wherever may that child

* The allusion is to the fact of Yudhishthira's having marked a close resemblance between the feet of Kunti and those of Karna, and his yearning after Karna which he could not explain. Such was Yudhishthira's abstraction of mind while thinking of that resemblance that he did not hear the cruel speeches of Duryodhana at the Kuru court addressed to him and his brothers after their defeat at dice. It was not till after the battle was over that Yudhishthira learnt who Karna really was.—T.

of Surya be, I desire to see him. Alas, his relationship with us unknown, I caused him to be slain by Arjuna![9] Bhima also of terrible prowess and dearer to me than my life-breaths, Arjuna too, resembling Indra himself, the twins also that resembled the Destroyer himself in prowess,[10] I desire to behold! I wish to see the princess of Pānchāla, whose conduct was always righteous. I wish not to stay here. I tell you the truth.[11] Ye foremost ones among the deities, what is Heaven to me if I am dissociated from my brothers? That is Heaven where those brothers of mine are. This, in my opinion, is not Heaven![12]

"The gods said,—'If thou longest to be there, go then, O son, without delay! At the command of the chief of the deities, we are ready to do what is agreeable to thee!'"[13]

Vaiçampāyana continued,—"Having said so, the gods then orderd the celestial messenger, O scorcher of foes, saying,—'Do thou show unto Yudhishthira his friends and kinsmen!'[14]—Then the royal son of Kunti and the celestial messenger proceeded together, O foremost of kings, to that place where those chiefs of men (whom Yudhishthira had wished to see) were.[15] The celestial messenger proceeded first, the king followed him behind. The path was inauspicious and difficult and trodden by men of sinful deeds.[16] It was enveloped in thick darkness, and covered with hair and moss forming its grassy vesture. Polluted with the stench of sinners, and miry with flesh and blood,[17] it abounded with gad-flies and stinging bees and gnats and was endangened by the inroads of grisly bears. Rotting corpses lay here and there.[18] Overspread with bones and hair, it was noisome with worms and insects. It was skirted all along with a blazing fire.[19] It was infested by crows and other birds and vultures, all having beaks of iron, as also by evil spirits with long mouths pointed like needles. And it abounded with inaccessible fastnesses like the Vindhya mountains.[20] Human corpses were scattered over it, smeared with fat and blood, with arms and thighs cut off, or with entrails torn out and legs severed.[21] Along that path so disagreeable with the stench of corpses and awful with other incidents, the right-

eous-souled king proceeded, filled with diverse thoughts.[22] He beheld a river full of boiling water and, therefore, difficult to cross, as also a forest of trees whose leaves were sharp swords and razors.[23] There were plains full of fine white sand exceedingly heated, and rocks and stones made of iron. There were many jars of iron all around, with boiling oil in them.[24] Many a Kuta-çālmalika was there, with sharp thorns and, therefore, exceedingly painful to the touch.* The son of Kunti beheld also the tortures inflicted upon sinful men.[25] Beholding that inauspicious region abounding with every sort of foulness, Yudhishthira asked the celestial messenger, saying,—'How far shall we proceed along a path like this?[26] It behooveth thee to tell me where those brothers of mine are. I desire also to know what region is this of the gods!'[27] Hearing these words of king Yudhishthira the just, the celestial messenger stopped in his course and replied, saying,—'Thus far is your way.[28] The denizens of Heaven commanded me that having come thus far, I am to stop! If thou art tired, O king of kings, thou mayst return with me!'[29] Yudhishthira, however, was exceedingly disconsolate and stupified by the foul odor. Resolved to return, O Bhārata, he retraced his steps.[30] Afflicted by sorrow and grief, the righteous-souled monarch turned back. Just at that moment he heard piteous lamentations all around.[31]—'O son of Dharma, O royal sage, O thou of sacred origin, O son of Pāndu, do thou stay a moment for favouring us![32] At thy approach, O invincible one, a delightful breeze hath begun to blow, bearing the sweet scent of thy person! Great hath been our relief at this![33] O foremost of kings, beholding thee, O first of men, great hath been our happiness! O son of Prithā, let that happiness last longer through thy stay here for a few moments more![34] Do thou remain here, O Bhārata, for even a short while! As long as thou art here, O thou of Kuru's race, torments cease to afflict us!'[35] These and many

* Kuta-çālmalika is a species of Cālmali or the *Bombax Malabaricum* of Roxburgh. It is covered with sharp thorns and not even monkeys can climb it.—T.

similar words, uttered in piteous voices by persons in pain, the king heard in that region, wafted to his ears from every side.[36] Hearing those words of beings in woe, Yudhishthira of compassionate heart exclaimed aloud,—'Alas, how painful!' and the king stood still.[37] The speeches of those woe-begone and afflicted persons seemed to the son of Pāndu to be uttered in voices that he had heard before although he could not recognise them on that occasion.[38] Unable to recognise the voices, Dharma's son, Yudhishthira, enquired, saying,—'Who are you? Why also do you stay here?'[39] Thus addressed, they answered him from all sides, saying,—'I am Karna!'—'I am Bhimasena!'—'I am Arjuna!'[40]—'I am Nakula!'—'I am Sahadeva!'—'I am Dhrishtadyumna!'—'I am Draupadi!'—'We are the sons of Draupadi!'—Even thus, O king, did those voices speak.[41] Hearing those exclamations, O king, uttered in voices of pain suitable to that place, the royal Yudhishthira asked himself—'What perverse destiny is this?[42] What are those sinful acts which were committed by those high-souled beings *viz.*, Karna and the sons of Draupadi, and the slender-waisted princess of Panchāla,[43] so that their residence has been assigned in this region of fœtid smell and great woe? I am not aware of any transgression that can be attributed to these persons of righteous deeds![44] What is that act by doing which Dhritarāshtra's son, king Suyodhana, with all his sinful followers, has become invested with such prosperity?[45] Endued with prosperity like that of the great Indra himself, he is highly adored. What is that act through the consequence of which these (high-souled ones) have fallen into Hell?[46] All of them were conversant with every duty, were heroes, were devoted to truth and the Vedas; were observant of Kshatriya practices; were righteous in their acts; were performers of sacrifices; and givers of large presents unto Brāhmanas![47] Am I asleep or awake? Am I conscious or unconscious? Or, is all this a mental delusion due to disorders of the brain?'[48] Overwhelmed by sorrow and grief, and with his senses agitated by anxiety, king Yudhishthira indulged in such reflections for a long time.[49] The royal son of Dharma then gave way to great wrath. Indeed, Yudhish-

thira then censured the gods as also Dharma himself.[50] Afflicted by the very foul odor, he addressed the celestial messenger, saying,—'Return to the presence of those whose messenger thou art![51] Tell them that I shall not go back to where they are, but shall stay even here, since, in consequence of my companionship, these afflicted brothers of mine have become comforted!'[52] Thus addressed by the intelligent son of Pāndu, the celestial messenger returned to the place where the chief of the deities was, *viz.*, he of a hundred sacrifices.[53] He represented unto him the acts of Yudhishthira. Indeed, O ruler of men, he informed Indra of all that Dharma's son had said."[54]

SECTION III.

Vaiçampāyana said,—"King Yudhishthira the just, the son of Prithā, had not stayed there for more than a moment when, O thou of Kuru's race, all the gods with Indra at their head came to that spot.[1] The deity of Righteousness, in his embodied form, also came to that place where the Kuru king was, for seeing that monarch.[2] Upon the advent of those deities of resplendent bodies and sanctified and noble deeds, the darkness that had overwhelmed that region immediately disappeared.[3] The torments undergone by beings of sinful deeds were no longer seen. The river Vaitarani, the thorny Cālmali,[4] the iron jars, and the boulders of rock, so terrible to behold, also vanished from sight. The diverse repulsive corpses also, which the Kuru king had seen, disappeared at the same time.[5] Then a breeze, delicious and fraught with pleasant perfumes, perfectly pure, and delightfully cool, O Bhārata, began to blow on that spot in consequence of the presence of the gods.[6] The Maruts, with Indra, the Vasus with the twin Açwins, the Sādhyas, the Rudras, the Ādityas, and the other denizens of Heaven,[7] as also the Siddhas and the great Rishis, all came there where Dharma's royal son of great energy was.[8] Then Cakra, the lord of the deities, endued with blazing prosperity, addressed Yudhishthira and comforting him, said,[9]—'O Yudhishthira of

mighty arms, come, come, O chief of men! These illusions have ended, O puissant one![10] Success has been attained by thee, O mighty-armed one, and eternal regions (of felicity) have become thine! Thou shouldst not yield to wrath. Listen to these words of mine![11] Hell, O son, should, without doubt, be beheld by every king. Of both good and bad there is abundance, O chief of men![12] He who enjoys first the fruits of his good acts must afterwards endure Hell. He, on the other hand, who first endures Hell, must afterwards enjoy Heaven.[13] He whose sinful acts are many, enjoys Heaven first. It is for this, O king, that desirous of doing thee good, I caused thee to be sent for having a view of Hell.*[14] Thou hadst, by a pretence, deceived Drona in the matter of his son. Thou hast, in consequence thereof, been shown Hell by an act of deception.[15] After the manner of thyself, Bhima and Arjuna, and Draupadi, have all been shown the place of sinners by an act of deception.[16] Come, O chief of men, all of them have been cleansed of their sins![17] All those kings who had sided thee and who have been slain in battle, have all attained to Heaven. Come and behold them, O foremost one of Bharata's race![18] Karna, the mighty bowman, that foremost of all wielders of weapons, for whom thou art grieving, has also attained to high success.[19] Behold, O puissant one, that foremost of men, *viz.*, the son of Surya! He is in that place which is his own, O mighty-armed one! Kill this grief of thine, O chief of men![20] Behold thy brothers and others, those kings, that is, who had espoused thy side. They have all attained to their respective places (of felicity). Let the fever of thy heart be dispelled![21] Having endured a little misery first, from this time, O son of Kuru's race, do thou sport with me in happiness, divested of grief and all thy ailments dispelled![22] O mighty-armed one, do thou now enjoy, O king, the rewards of all thy deeds of righteousness, of those regions which thou hast acquired thyself by thy penances,

* Those whose evil acts outnumber the good, first enjoy Heaven. The reverse is the case with those whose good acts outnumber the evil. The latter endure Hell first.—T.

and of all thy gifts.[23] Let deities and Gandharvas, and celestial Apsaras, decked in pure robes and excellent ornaments, wait upon and serve thee for thy happiness![24] Do thou, O mighty-armed one, enjoy now those regions (of felicity) which have become thine through the Rājasuya sacrifice performed by thee and whose felicities have been enhanced by the sacrificial scimitar employed by thee. Let the high fruits of thy penances be enjoyed by thee!*[25] Thy regions, O Yudhishthira, are above, far above, those of kings. They are equal to those of Hariçchandra, O son of Prithā! Come, and sport there in bliss![26] There where the royal sage Māndhātri is, there where king Bhagiratha is, there where Dushmanta's son Bharata is, there wilt thou sport in bliss![27] Here is the celestial river, sacred and sanctifying the three worlds. It is called Heavenly Gangā. Plunging into it, thou wilt go to thy own regions!†[28] Having bathed in this stream, thou wilt be divested of thy human nature. Indeed, thy grief dispelled, thy ailments conquered, thou wilt be freed from all enmities.'[29] While, O Kuru king, the chief of the gods was saying so unto Yudhishthira, the deity of Righteousness, in his embodied form, then addressed his own son and said,[30]—O king, I am greatly pleased, O thou of great wisdom, with thee, O son, by thy devotion to me, by thy truthfulness of speech, and forgiveness, and self-restraint![31] This, indeed, is the third test, O king, to which I put thee! Thou art incapable, O son of Prithā, of being swerved from thy nature or reason![32] Before this, I had examined thee in the Dwaita woods by my questions, when thou hadst come to that lake for recovering a couple of fire-sticks. Thou stoodst it well.[33] Assuming the shape of a dog, I examined thee once more, O son, when thy brothers with Draupadi had fallen down.[34] This has been thy third test; thou hast expressed thy wish to stay at Hell for the sake of thy brothers. Thou hast become cleansed, O

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* 'Asi-riddhitān' means, as explained by Nilakantha, 'enhanced by the (sacrificial) sword.'—T.

† Gangā has three courses. That in Heaven is called Suradhuni or Mandākini; that in Earth is called Gangā; and that in the nether regions or Pātāla is called Bhogavati.—T.

highly blessed one. Purified of sin, be thou happy![35] O son of Prithā, thy brothers, O king, were not such as to deserve Hell. All this has been an illusion created by the chief of the gods.[36] Without doubt, all kings, O son, must once behold Hell. Hence hast thou for a little while been subjected to this great affliction.[37] O king, neither Arjuna, nor Bhima, nor any of those foremost of men, *viz.*, the twins, nor Karna, ever truthful in speech and possessed of great courage, could be deserving of Hell for a long time.[38] The princess Krishnā too, O Yudhishthira, could not be deserving of that place of sinners. Come, come, O foremost one of the Bharatas, behold Gangā who spreads her current over the three worlds!'[39] Thus addressed, that royal sage, *viz.*, thy grandsire, proceeded with Dharma and all the other gods.[40] Having bathed in celestial river Gangā, sacred and sanctifying and ever adored by the Rishis, he cast off his human body.[41] Assuming then a celestial form, king Yudhishthira the just, in consequence of that bath, became divested of all his enmities and grief.[42] Surrounded by the deities, the Kuru king Yudhishthira then proceeded from that spot. He was accompanied by Dharma, and the great Rishis uttered his praises.[43] Indeed, he reached that place where those foremost of men, those heroes, *viz.*, the Pāndavas and the Dhārtarāshtras, freed from (human) wrath, were enjoying each his respective status."[44]

SECTION IV.

Vaiçampāyana said,—"King Yudhishthira, thus praised by the gods, the Maruts and the Rishis, proceeded to that place where those foremost ones of Kuru's race were.[1] He beheld Govinda endued with his Brahma-form. It resembled that form of his which had been seen before and which, therefore, helped the recognition.[2] Blazing forth in that form of his, he was adorned with celestial weapons, such as the terrible discus and others in their respective embodied forms.*[3]

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* The celestial weapons are all animate beings and have embodied forms of their own.—T.

He was being adored by the heroic Phālguna, who also was endued with a blazing effulgence. The son of Kunti beheld the slayer of Madhu in also his own form.[4] Those two foremost of Beings, adored by all the gods, beholding Yudhishthira, received him with proper honours.[5] In another place, the delighter of the Kurus beheld Karna, that foremost one among all wielders of weapons, resembling a dozen Suryas in splendour.[6] In another part he beheld Bhimasena of great puissance, sitting in the midst of the Maruts, and endued with a blazing form.*[7] Ho was sitting by the side of the god of wind in his embodied form. Indeed, he was then in a celestial form endued with great beauty, and had attained to the highest success.[8] In the place belonging to the Açwins, the delighter of the Kurus beheld Nakula and Sahadeva, each blazing with his own effulgence.[9] He also beheld the princess of Panchāla, decked in garlands of lotuses. Having attained to Heaven, she was sitting there, endued with a form possessed of solar splendour.[10] King Yudhishthira suddenly wished to question her. Then the illustrious Indra, the chief of the gods, spoke to him.[11]—'This one is Sree herself. It was for your sake that she took birth, as the daughter of Drupada, among human beings, issuing not from any mother's womb, O Yudhishthira, endued with agreeable perfume and capable of delighting the whole world.[12] For your pleasure, she was created by the wielder of the trident. She was born in the race of Drupada and was enjoyed by you all.†[13] These five highly blessed Gandharvas endued with the effulgence of fire, and possessed of great energy, were, O king, the sons of Draupadi and yourself.[14] Behold Dhritarāshtra, the king of the Gandharvas, possessed of great wisdom. Know that this one was the eldest brother of thy sire![15] This one is thy

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* 'Tenaiva &c.,' may mean that Bhima was seen in the same form that he had while on Earth. Perhaps, what is meant is that all these, *viz.*, Govinda, Phālguna, Bhima, though now endued with blazing forms, yet had strong resemblances to their respective forms on Earth.—T.

† 'Cula' is a lance. Mahādeva's weapon is a 'tri-çula' or trident. Instead of every time calling it 'triçula,' it is sometimes named simply as 'çula,'—T.

eldest brother, the son of Kunti, endued with the effulgence of fire. The son of Surya, thy eldest brother, the foremost of men, even this one was known as the son of Rādhā.[16] He moves in the campany of Surya. Behold this foremost of Beings! Among the tribes of the Sāddhyas, the gods, the Viçwedevas, and the Maruts,[17] behold, O king of kings, the mighty car-warriors of the Vrishnis and the Andhakas, *viz.*, those heroes having Sātyaki for their first, and those mighty ones among the Bhojas.[18] Behold the son of Subhadrā, invincible in battle, now staying with Soma. Even he is the mighty bowman Abhimanyu, now endued with the gentle effulgence of the great luminary of the night.[19] Here is the mighty bow-man Pāndu, now united with Kunti and Mādri. Thy sire frequently comes to me on his excellent car.[20] Behold the royal Bhishma, the son of Cāntanu, now in the midst of the Vasus. Know that this one by the side of Vrihaspati is thy preceptor Drona.[21] These and other kings, O son of Pāndu, who had warred on thy side now walk with the Gandharvas or Yakshas or other sacred beings.[22] Some have attained to the status of Guhyakas, O king. Having cast off their bodies, they have conquered Heaven by the merit they had acquired through word, thought, and deed!' "[23]

Section V.

Janamejaya said,—"Bhishma and Drona, those two high-souled persons, king Dhritarāshtra, and Virāta and Drupada, and Cankha and Uttara,[1] Dhrishtaketu and Jayatsena, and king Satyajit, the sons of Duryodhana, and Cakuni the son of Suvala,[2] Karna's sons of great prowess, king Jayadratha, Ghatotkacha and others whom thou hast not mentioned,[3] the other heroic kings of blazing forms,—tell me for what period they remained in Heaven.[4] O foremost of regenerate persons, was theirs an eternal place in Heaven? What was the end attained to by those foremost of men when their acts came to an end?*[5] I desire to hear this, O foremost of regene-

* Acts end when the rewards or punishments attached to them come

rate persons, and, therefore, have I asked thee. Through thy blazing penances thou seest all things!"[6]

Sauti said,—Thus questioned, that regenerate Rishi, receiving the permission of the high-souled Vyāsa, set himself to answer the question of the king.[7]

Vaiçampāyana said,—"Every one, O king of men, is not capable of returning to his own nature at the end of his deeds. Whether this is so or not, is, indeed, a good question asked by thee!*[8] Hear, O king, this which is a mystery of the gods, O chief of Bharata's race! It was explained (to us) by Vyāsa of mighty energy, celestial vision, and great prowess,[9] that ancient ascetic, O Kauravya, who is the son of Parāçara and who always observes high vows, who is of immeasurable understanding, who is omniscient, and who, therefore, knows the end attached to all acts.[10] Bhishma of mighty energy and great effulgence attained to the status of the Vasus. Eight Vasus, O chief of Bharata's race, are now seen.†[11] Drona entered into Vrihaspati, that fore-

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to an end. Generally, a portion of one's acts remains unexhausted. It is in consequence of this unexhausted balance that rebirth takes place and the happiness and misery one enjoys and endures after such rebirth is the effect of that balance.—T.

* 'Na çakyam &c., prakritim *patigantum*' is the construction, as pointed out by Nilakantha. The question, therefore, that is asked is this; is every one capable of returning to his own nature at the end of his deeds? By return to one's own nature is meant the attainment of Emancipation from re-birth. As said in the previous note, one's acts are *not* all exhausted. A certain measure of happiness and misery is enjoyed and endured in the other world in consequence of one's acts in this. A portion of one's acts must remain; otherwise there can be no re-birth. The unexhausted remnant of one's acts leads to re-birth and the happiness and the misery one enjoys and endures upon such re-birth. What the king wishes to know, therefore, is this: what is the period for which Bhishma and others are to enjoy Heaven? Upon the exhaustion of that portion of their acts for which they are to enjoy Heaven, is re-birth ordained for them in consequence, as usual, of the unexhausted balance? Or, are all their acts to be exhausted and upon such exhaustion they are to return to their own nature? It is this question that is asked and that is answered by the Rishi.—T.

† Bhishma was the Vasu named Dau. Through Vaçishtha's curse

most one of Angirasa's descendants. Hridikā's son Kritavarman entered the Maruts.[12] Pradyumna entered Sanatkumāra whence he had issued.* Dhritarāshtra obtained the regions, so difficult of acquisition, that belong to the Lord of treasures.[13] The famous Gāndhāri obtained the same regions with her husband Dhritarāshtra. With his two wives, Pāndu proceeded to the abode of the great Indra.[14] Both Virāta and Drupada, and king Dhrishtaketu, as also Nishatha, Akrura, Cāmva, Bhānukampa, and Viduratha,[15] and Bhuriçravas and Cana and king Bhuri, and Kansa, and Ugrasena, and Vasudeva,[16] and Uttara, that foremost of men, with his brother Cankha,—all these foremost of persons entered the deities.[17] Soma's son of great prowess, named Varchas of mighty energy, became Abhimanyu, the son of Phālguna, that lion among men.[18] Having fought, agreeably to Kshatriya practices, with bravery such as none else had ever been able to show,—that mighty-armed and righteous-souled being entered Soma.[19] Slain on the field of battle, O foremost of men, Karna entered Surya. Cakuni obtained absorption into Dwāpara, and Dhrishtadyumna into the deity of fire.[20] The sons of Dhritarāshtra were all Rākshasas of fierce might. Sanctified by death caused by weapons, those high-souled beings of great prosperity all succeeded in attaining to Heaven.[21] Both Kshattri and king Yudhishthira entered into the god of Righteousness. The holy and illustrious Ananta (who had taken birth as Valarāma) proceeded to the region below the Earth.[22] Through the command of the Grandsire, he, aided by his Yoga power, supported the Earth.† Vāsudeva

he had to take birth as a man. Upon his death, he returned to his own status; that is, became a Vasu, and brought up their tale to eight. Instead of existing in Heaven as a separate individual in the midst of the Vasus, he became absorbed into them and began to exist as a Vasu, the eighth of their number. It was no case of *Swālokya* but *Swāyujya.*—T.

* All these, instead of existing as separate individuals, became absorbed in those from whom they had issued or whose portions they were.—T.

† The Earth is supposed to be supported in space by Ananta, the

was a portion of that eternal god of gods, called Nārāyana. Accordingly, he entered into Nārāyana.[23] Sixteen thousand women had been married to Vāsudeva as his wives. When the time came, O Janamejaya, they plunged into the Saraswati.[24] Casting off their (human) bodies there, they re-ascended to Heaven. Transformed into Apsarās, they approached the presence of Vāsudeva.[25] Those heroic and mighty car-warriors, *viz.*, Ghatotkacha and others, who were slain in the great battle, attained to the status, some of gods and some of Yakshas.[26] Those that had fought on the side of Duryodhana are said to have been Rākshasas. Gradually, O king, they have all attained to excellent regions of felicity.[27] Those foremost of men have proceeded, some to the abode of Indra, some to that of Kuvera of great intelligence, and some to that of Varuna.[28] I have now told thee, O thou of great splendour, everything about the acts, O Bhārata, of both the Kurus and the Pāndavas."[29]

Sauti said,—Hearing this, ye foremost of regenerate ones, at the intervals of sacrificial rites, king Janamejaya became filled with wonder.[30] The sacrificial priests then finished the rites that remained to go through. Astika, having rescued the snakes (from a fiery death), became filled with joy.[31] King Janamejaya then gratified all the Brāhmanas with copious presents. Thus worshipped by the king, they returned to their respective abodes.[32] Having dismissed those learned Brāhmanas, king Janamejaya came back from Takshaçilā to the city named after the elephant.[33] I have now told thee everything that Vaiçampāyana narrated, at the command of Vyāsa, unto the king at his snake sacrifice.[34] Called a history, it is sacred, sanctifying and excellent. It has been composed by the ascetic Krishna, O Brāhmana, of truthful speech.[35] He is omniscient, conversant with all ordinances, possessed of a knowledge of all duties, endued with piety, capable of perceiving what is beyond the ken of the senses, pure, having a soul cleansed by penances,[36] possessed of the six high attri-

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mighty snake of interminable body. It was at the command of the Grandsire that Ananta placed the Earth on his head.—T.

butes, and devoted to Sānkhya Yoga. He has composed this, beholding everything with a celestial eye that has been cleansed (strengthened) by varied lore.[37] He has done this, desiring to spread the fame, throughout the world, of the high-souled Pāndavas as also of other Kshatriyas possessed of abundant wealth of energy.[38] That learned man who recites this history on sacred days in the midst of a listening auditory, becomes cleansed of every sin, conquers Heaven, and attains to the status of Brahma.[39] Of that man who listens with rapt attention to the recitation of the whole of this Veda composed by (the Island-born) Krishna, a million sins, numbering such grave ones as Brahmanicide and the rest, are washed off.[40] The Pitris of that man who recites even a small portion of this history at a *Çrāddha*, obtain inexhaustible food and drink.*[41] The sins that one commits during the day by one's senses or the mind are all washed off before evening by reciting a portion of the Mahābhārata.[42] Whatever sins a Brāhmana may commit at night in the midst of women, are all washed off before dawn by reciting a portion of the Mahābhārata.[43] The high race of the Bharatas is its topic. Hence it is called Bhārata. And because of its grave import as also of the Bharatas being its topic, it is called *Mahābhārata.*†[44] He who is versed in interpretations of this great treatise, becomes cleansed of every sin. Such a man lives in righteousness, wealth, and pleasure, and attains to Emancipation also, O chief of Bharata's race !‡[45] That which occurs here occurs elsewhere. That which does not occur here occurs nowhere else. This history is known by the name of *Jaya*. It should be heard by every one desirous of Emancipation.[46] It should be read by Brāhmanas, by kings, and by women quick with

* 'Pāda' may also mean a single foot of a verse. In a *çloka* there are four pādas. He, therefore, who recites even a foot of a single verse of this history, confers upon his Pitris an inexhaustible stock of food and drink —T.

† 'Mahat' is high or great. 'Mahābhārata,' therefore, means, a great or high history of the Bharatas.—T.

‡ 'Nirukta' literally means an explanation of the especial terms of the Vedas.—T.

children. He that desires Heaven attains to Heaven ; and he that desires victory attains to victory.[47] The woman quick with child gets either a son or a daughter highly blessed. The puissant Island-born Krishna, who will not have to come back, and who is Emancipation incarnate, made an abstract of the Bhārata, moved by the desire of aiding the cause of righteousness.*[48] He made another compilation consisting of sixty lakhs of verses.[49] Thirty lakhs of these were placed in the region of the deities. In the region of the Pitris, fifteen lakhs, it should be known, are current ; while in that of the Yakshas fourteen lakhs are in vogue.[50] One lakh is current among human beings. Nārada recited the Mahābhārata to the gods ; Asita-Devala to the Pitris ;[51] Cuka to the Rākshasas and the Yakshas ; and Vaiçampāyana to human beings. This history is sacred, and of high import, and regarded as equal to the Vedas.[52] That man, O Caunaka, who hears this history, placing a Brāhmana before him, acquires both fame and the fruition of all his wishes.[53] He who, with fervid devotion, listens to a recitation of the Mahābhārata, attains (hereafter) to high success in consequence of the merit that becomes his through understanding even a very small portion thereof. All the sins of that man who recites or listens to this history with devotion are washed off.[54-55] In former times, the great Rishi Vyāsa, having composed this treatise, caused his son Cuka to read it with him, along with these four Verses.†[56]—Thousands of mothers and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will (arise and) similarly depart.[57] There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him that is ignorant but never him that is wise.[58] With uplifted arms I am crying aloud but nobody hears me. From Right-

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* 'Anāgata' and 'Moksha' are thus explained by Nilakantha.—T.

† The four verses referred to are the 57th, 58th, 59th, and 60th of this lesson. The printed Bombay text differs in some respects from the Bengal text of this lesson. But carefully considering the differences, I have no doubt that the Bengal text is genuine, and that the Bombay text is vitiated.—T.

eousness is Wealth as also Pleasure. Why should not Righteousness, therefore, be courted?[59] For the sake neither of pleasure, nor of fear, nor of cupidity should any one cast off Righteousness. Indeed, for the sake of even life one should not cast off Righteousness. Righteousness is eternal. Pleasure and Pain are not eternal. Jiva is eternal. The cause, however, of Jiva's being invested with a body is not so.[60]—That man who, waking up at dawn, reads this Sāvittri of the Bhārata, acquires all the rewards attached to a recitation of this history and ultimately attains to the highest Brahma.*[61] As the sacred Ocean, as the Himavat mountain, are both regarded as mines of precious gems, even so is this Bhārata (regarded as a mine of precious gems).[62] The man of learning, by reciting to others this Veda or Agama composed by (the Island-born) Krishna, earns wealth. There is no doubt in this that he who, with rapt attention, recites this history called Bhārata, attains to high success.[63] What need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bhārata, while it is recited to him? It represents the nectar that fell from the lips of the Island-born. It is immeasurable, sacred, sanctifying, sin-cleansing, and auspicious."[64]

Section VI.

Janamejaya said,—"O holy one, according to what rites should the learned listen to the Bhārata? What are the fruits (acquirable by hearing it)? What deities are to be worshipped during the several *Pāranas*?†[1] What should be the gifts that one should make, O holy one, at every Parva or sacred day (during the continuance of the recitation)?

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* By 'Sāvittri' is meant anything as sacred as the 'Gāyattri.' The latter is, of course, the most sacred verse of the Vedas. The four verses here set forth constitute the 'Sāvittri' or 'Gāyattri' of the Bhārata. Their recitation is regarded as equivalent to a recitation of the whole compilation.—T.

† A *Pārana* is so much of the text as is generally recited or read at one sitting.—T.

What should be the qualifications of the reciter to be engaged? Tell me all this!"*[2]

Vaiçampāyana said,—"Hear, O king, what that procedure is, and what the fruits, O Bhārata, are that will spring from one's listening (to a recitation of the Bhārata). Even this, O king of kings, is what thou askest me.[3] The deities of Heaven, O ruler of Earth, came to this world for sport. Having achieved their task, they ascended once more to Heaven.[4] Listen to what I shall tell thee in brief. In the Mahābhārata is to be found the births of Rishis and deities on the Earth.[5] In this treatise, called Bhārata, O foremost one of Bharata's race, are to be seen in one place the eternal Rudras, the Sāddhyas, and the Viçwedevas; the Ādityas, the two deities named the Açwins, the regents of the World, the great Rishis, the Guhyakas, the Gandharvas, the Nāgas, the Vidyādharas, the Siddhas, the diverse deities, the Self-born visible in a body, with many ascetics; the Hills and Mountains, Oceans and Seas and Rivers; the diverse tribes of Apsaras; the Planets, the Years, the Half-years, and the Seasons; and the whole universe of mobile and immobile entities, with all the gods and Asuras.†[6-9] Hearing their celebrity, and in consequence of a recitation of their names and achievements, a man, that has committed even terrible sins, will be cleansed.[10] Having, with a concentrated soul and cleansed body, heard this history duly, from the beginning, and having reached its end, one should make *Çrāddha*-offerings, O Bhārata, unto those (foremost of persons who have been mentioned in it). Unto the Brāhmanas also, O chief of Bharata's race, should, with due devotion and according to one's power, be made[11-12] large gifts and diverse kinds of gems, and kine, and vessels of white brass for milking kine, and maidens decked with every ornament,[13] and possessed of every acomplishment suited to

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* A 'Parva' is a sacred day; generally the day of the full moon and the new moon are so called.—T.

† The second line of 7 is read differently in the Bombay text, *viz.*, "Swayambhuçcha Munih Kātyāyano varah," meaning, "the Self-born, and the ascetic Kātyāyana, that foremost of persons." Neither the Bengal, nor the Bombay, reading, however, seems to be correct.—T.

enjoyment, as also diverse kinds of conveyances, beautiful mansions, plots of land, and cloths.[14] Animals also should be given, such as horses and elephants in rut, and beds, and covered conveyances borne on the shoulders of men, and well-decked cars.[15] Whatever objects occur in the house, of the foremost kind, whatever wealth of great value occurs in it, should be given away unto Brāhmanas. Indeed, one should give away one's ownself, wives, and children.[16] One desirous of hearing the Bhārata, should hear it without a doubting heart, with cheerfulness and joy; and as he proceeds listening to its recitation, he should, according to the extent of his power, make gifts with great devotion.*[17] Hear how a person that is devoted to truth and sincerity, that is self-restrained, pure (in mind), and observant of those acts which lead to purity of body, that is endued with faith, and that has subjugated wrath, attains to success (in the matter of a recitation of the Bhārata).[18] He should appoint as reciter one that is pure (of body), that is endued with good and pious conduct, that should be robed in white, that should have a complete mastery over his passions, that is cleansed of all offences, that is conversant with every branch of learning, that is endued with faith, that is free from malice,[19] that is possessed of handsome features, that is blessed, self-restrained, truthful, and with passions under control, and that is beloved of all for the gifts he makes and the honors of which he is the possessor.[20] The reciter, seated at his ease, free from all bodily complaints, and with rapt attention, should recite the text without too much slowness, without a labouring voice,

* I am not sure that I have correctly understood this Verse. I take the construction to be this: Tasya (Bhāratasya) çuçrusuh, avikalpakah sumanā, hrishtah (san), kramaçah pāragaçcha (san), çaktitah parayā çraddhayā (cha), dātum (yogyo bhavati). To this day, the person, in whose house the Bhārata is recited, goes on making gifts either every day or at important stages of the recitation. To quote a few instances: when the self-choice of Draupadi comes, costly gifts are made of every sort of article, as if the person causing the recitation is Drupada himself; then, when Durvāsas's "pārana" comes, food of every sort has to be given away, as if the householder is king Yudhishthira making preparations for feeding that wrathful sage and his army of disciples.—T.

without being fast or quick, quietly, with sufficient energy, without confusing the letters and words together, in a sweet intonation and with such accent and emphasis as would indicate the sense, giving full utterance to the three and sixty letters of the alphabet from the eight places of their formation.*[21-22] Bowing unto Nārāyana, and to Nara, that foremost of men, as also to the goddess Saraswati, should the word *Jaya* be uttered.[23] Listening to the Bhārata, O king, when recited, O thou of Bharata's race, by a reader of this kind, the listener, observant of vows the while and cleansed by purificatory rites, acquires valuable fruits.[24] When the first *Pārana* is reached, the hearer should gratify Brāhmanas with presents of all desirable objects. By doing this, one obtains the fruits of the Agnishtoma sacrifice.[25] He acquires a large (celestial) car teeming with diverse orders of Apsaras (that wait upon him). With a glad heart, and with the deities in his company, he proceeds to Heaven, his heart rapt (in felicity).[26] When the second *Pārana* is reached, the hearer acquires the fruits of the *Atirātra* vow. Indeed, he ascends a celestial car made entirely of precious gems.[27] Wearing celestial garlands and robes, and decked with celestial unguents and always shedding a celestial fragrance around, he receives high honours in Heaven.[28] When the third *Pārana* is reached, he acquires the fruits of the *Dwādaçāha* vow. Indeed, he resides in Heaven for myriads of years, like a god.[29] At the fourth *Pārana* he acquires the fruits of the Vājapeya sacrifice. At the fifth, twice those fruits are his. Ascending a celestial car that resembles the rising sun or a blazing fire, and with the deties for his companions, he goes

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* 'Asamsaktāksharapadam' means that one should not read the text like a tangled chain. In no language is it so difficult to avoid confusing the letters and words together as in Sanskrit. Take up the printed Bombay text. Each line is a series of letters, without the words being marked off by spaces. The three and sixty letters are mentioned in Pānini's çikshā. "Trishashtiçchatuhshashtirvā varnāh çambhu-mate matāh, Prākrite Sanskrite chāpi swayam proktāh Swayambhuvā, &c." The eight places of utterance are the Chest, the Throat, the Head, the Tongue-root, the Teeth, the Nose, the Lip, and the Palate.—T.

to Heaven and sports in felicity for myriads of years in the abode of Indra.[30-31] At the sixth *Pārana*, twice, and at the seventh, thrice those fruits become his. Ascending a celestial car that resembles the summit of the Kailāsa mountains (in beauty), that is equipt with an altar made of stones of *lapis lazuli* and other precious gems, that is surrounded by beautiful objects of diverse kinds, that is decked with gems and corals, that moves at the will of the rider, and that teems with waiting Apsaras, he roves through all the regions of felicity, like a second deity of the Sun. At the eighth *Pārana* he acquires the fruits of the Rājasuya sacrifice.[32-34] He ascends a car as beautiful as the rising moon, and unto which are yoked steeds white as the rays of the moon and endued with the speed of thought.[35] He is served by women of the foremost beauty and whose faces are more charming than the moon. He hears the music of the garlands that encircle their waists and the *Nupuras* encircling their ankles.[36] Sleeping with his head resting on the laps of women of transcendent beauty, he awakes greatly refreshed. At the ninth *Pārana*, he acquires, O Bhārata, the fruits of that foremost of sacrifices, *viz.*, the Horse-sacrifice.[37] Ascending on a car equipt with a chamber consisting of a top supported by columns of gold, furnished with a seat made of stones of *lapis lazuli*, with windows on all sides made of pure gold, and teeming with waiting Apsaras and Gandharvas and other celestials, he blazes forth in splendour.[38] Wearing celestial garlands and robes, and decked with celestial unguents, he sports in bliss, with deities for his companions, in Heaven, like a second deity himself.[39-40] Reaching the tenth *Pārana* and gratifying Brāhmanas, he acquires a car which tinkles with innumerable bells, which is decked with flags and banners, which is equipt with a seat made of precious gems, which has many arches made of *lapis lazuli*, which has a net-work of gold all round, which has turrets made of corals, which is adorned with Gandharvas and Apsaras well-skilled in singing, and which is fit for the residence of the Righteous.[41-43] Crowned with a diadem of the complexion of fire, decked with ornaments of gold, his person smeared with celestial sandal-

paste, garnished with celestial wreaths, he roves through all celestial regions, enjoying all celestial objects of enjoyment, and endued with great splendour, through the grace of the deities.[44-45] Thus accoutred, he receives high honours in Heaven for many long years. With Gandharvas in his company, for full one and twenty thousand years, he sports in bliss with Indra himself in the abode of Indra. He roves at pleasure every day through the diverse regions of the gods, riding on celestial cars and conveyances, and surrounded by celestial damsels of transcendent beauty. He is able to go to the abode of the solar deity, of the lunar deity,[46-48] and of Civa, O king! Indeed, he succeeds in living in the same region with Vishnu himself. It is even so, O monarch! There is no doubt in this.[49] A person listening with faith, becomes even so. My preceptor has said this. Unto the reciter should be given all such objects as he may wish.[50] Elephants and steeds and cars and conveyances, especially animals and the vehicles they draw, a bracelet of gold, a pair of earrings, sacred threads,[51] beautiful robes, and perfumes in especial (should be given). By worshipping him as a deity one attains to the regions of Vishnu.[52] After this I shall declare what should be given away, as each Parvan is reached of the Bhārata in course of its recitation,*[53] unto Brāhmanas, after ascertaining their birth, country, truthfulness, and greatness, O chief of Bharata's race, as also their inclination for piety, and unto Kshatriyas too, O king, after ascertainment of similar particulars.†[54] Causing the Brāhmanas to utter benedictions, the business of recitation should be begun. When a Parvan is finished, the Brāhmanas should be worshipped to the best of one's power.[55] At first, the reciter,

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* The Bombay text reads "Viprebhyah" for "Viprendre."—T.

† All the printed texts read "Kshatriyānām" in the second line of this verse. Gifts, however, are directed to be made unto Brāhmanas and not unto Kshatriyas. For the latter, acceptance of gifts is not prescribed. Besides, in the following verses, the gifts are specially declared to be made to Brāhmanas. No mention occurs in them of any obligation to make gifts unto Kshatriyas. I think, the true reading is lost.—T.

clad in good robes and smeared with perfumed paste, should, O king, be duly fed with honey and frumenty of the best kind.[56] When the Astika Parva is being recited, Brāhmanas should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar.[57] When the Sabhā Parva is being recited, Brāhmanas should be fed with *Habishya* along with *Apupas* and *Pupas* and *Modakas*, O king.*[58] When the Aranyaka Parva is being recited, superior Brāhmanas should be fed with fruits and roots. When the Arani Parva is reached, water-pots full of water should be given away.[59] Many superior kinds of delicious food, also rice and fruits and roots, and food possessed of every agreeable attribute, should be presented unto the Brāhmanas.†[60] During the recitation of the Virāta Parva, diverse kinds of robes should be given away; and during that of the Udyoga Parva, O chief of the Bharatas, the twice-born ones, after being decked with perfumes and garlands, should be entertained with food possessed of every agreeable quality. During the recitation of the Bhishma Parva, O king of kings, after giving them excellent cars and conveyances,[61-62] food should be given that is pure and well-cooked and possessed of every desirable attribute. During the Drona Parva food of very superior kind should be given to learned Brāhmanas,[63] as also beds, O monarch, and bows and good swords. During the recitation of the Karna Parva, food of the foremost kind,[64] that is, besides, pure and well cooked, should be presented unto the Brāhmanas by the house-holder with rapt mind. During the recitation of the Calya Parva, O king of kings, food with confectionery and rice boiled with raw sugar, as also cakes of wheat and soothing and nutritive viands and drinks should be presented. During the recitation of the Gadā Parva, Brāhmanas should be entertained with food

* 'Habishya' is food consisting of rice and milk and sugar. It should be without meat of any kind. 'Apupas' are cakes of flour of wheat 'Pupas' are cakes of rice reduced to powder; they are less rich than those made of wheat-flour. 'Modakas' are confectionery.—T.

† By 'tarpana' is meant such food or drink as is soothing and nutritive. It is a technical word used in Charaka.—T.

mixed with Mudga.*[65-66] During the recitation of the Stree Parva, foremost of Brāhmanas should be entertained with gems and precious stones: and during the recitation of the Aishika Parva, rice boiled in ghee should first be given,[67] and then food pure and well-cooked, and possessed of every desirable quality, should be presented. During the recitation of the Çānti Parva, the Brāhmanas should be fed with *Habishya.*[68] When the Açwamedhika Parva is reached, food possessed of every agreeable quality should be given; and when the Açramavāsika, is reached Brāhmanas should be entertained with *Habishya.*[69] When the Mausala is reached, scents and garlands possessed of agreeable qualitiess hould be given away. During the Mahāprasthānika, similar presents should be made, possessed of every quality of an agreeable kind.[70] When the Swarga Parva is reached, the Brāhmanas should be fed with *Habishya.* Upon the conclusion of the Harivança, a thousand Brāhmanas should be fed.[71] Unto each of them should be presented a cow accompanied with a piece of gold. Half of this should be presented to each poor man, O king.[72] Upon the conclusion of all the Parvas, the house-holder of wisdom should give unto the reciter a copy of the Mahābhārata with a piece of gold.[73] When the Harivança Parva is being recited, Brāhmanas should be fed with frumenty at each successive *Pārana*, O king![74] Having finished all the Parvas, one versed in the scriptures, robing himself in white, wearing garlands, decked with ornaments, and properly purified, should place a copy of the Mahābhārata on an auspicious spot and cover it with a piece of silken cloth and worship it, according to due rites, with scents and garlands, offering each at a time.[75-76] Indeed, O king, the several volumes of this treatise should be worshipped by one with devotion and concentrated mind. Offerings should be made unto them of diverse kinds of food and garlands and drinks and diverse auspicious articles of enjoyment.[77] Gold and other precious metals should be given as Dakshinā. The names should then be taken of all the deities as also of Nara

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* 'Mudga' is the Phaseolus Mungo of Roxburgh.—T.

and Nārāyana.[78] Then, adorning the persons of some foremost of Brāhmanas with scents and garlands, they should be gratified with diverse kinds of gifts of enjoyable and very superior or costly articles.[79] By doing this, one attains to the merits of the Atirātra sacrifice. Indeed, at each successive Parva, he acquires the merits that attach to the performance of a sacrifice.[80] The reciter, O chief of the Bharatas, should be possessed of learning and endued with a good voice and a clear utterance respecting both letters and words. Even such a man should, O chief of the Bharatas, recite the Bhārata.[81] After entertaining a number of foremost Brāhmanas, presents should be made unto them according to the ordinances. The reciter also, O chief of the Bharatas, should be decked with ornaments and fed sumptuously.[82] The reciter being gratified, the house-holder attains to an excellent and auspicious contentment. If the Brāhmanas are gratified, all the deities are gratified.[83] After this, O chief of the Bharatas, Brāhmanas should be duly entertained with diverse kinds of enjoyable articles and superior things.[84]

"I have thus indicated the ordinances, O foremost of men, (about the manner of reciting these scriptures) in answer to thy enquiries. Thou shouldst observe them with faith.[85] In listening to a recitation of the Bhārata and at each Pārana, O best of kings, one that desires to attain to the highest good should listen with the greatest care and attention.[86] One should listen to the Bhārata every day. One should proclaim the merits of the Bhārata every day. One in whose house the Bhārata occurs, has in his hands all those scriptures which are known by the name of *Jaya*.*[87] The Bhārata is cleansing and sacred. In the Bhārata are diverse topics. The Bhārata is worshipped by the very gods. The Bhārata is the highest goal.[88] The Bhārata, O chief of the Bharatas, is the foremost of all scriptures. One attains to Emancipation

* 'Jaya' is the name given to certain scriptures. The Bhārata is equivalent to those scriptures. One, therefore, that has a copy of the Bhārata in one's house, is regarded as having all those scriptures which are named Jaya. The word 'Jaya' does not mean here victory or success —T.

through the Bhārata. This that I tell thee is certain truth.[89] One that proclaims the merits of this history called the Mahābhārata, of the Earth, of the cow, of Saraswati (the goddess of speech), of Brāhmanas, and of Keçava, has never to languish.[90] In the Veda, in the Rāmāyana, and in the sacred Bhārata, O chief of Bharata's race, Hari is sung in the beginning, the middle, and the end.[91] That in which occurs excellent statements relating to Vishnu, and the eternal Crutis, should be listened to by men desirous of attaining to the highest goal.[92] This treatise is sanctifying; This is the highest indicator as regards duties; this is endued with every merit. One desirous of prosperity should listen to it.[93] Sins committed by means of the body, by means of words, and by means of the mind, are all destroyed (through listening to the Bhārata) as Darkness at sunrise.[94] One devoted to Vishnu acquires (through this) that merit which is acquired by listening to the eighteen Purānas. There is no doubt in this.[95] Men and women (by listening to this) would certainly attain to the status of Vishnu. Women desirous of children should certainly listen to this which proclaims the fame of Vishnu.[96] One desirous of attaining to the fruits that attach to a recitation of the Bhārata should, according to one's power, give unto the reciter Dakshinā as also an honorarium in gold.[97] One desirous of one's own good should give unto the reciter a Kapilā cow with horns cased in gold and accompanied by her calf, covered with a cloth.[98] Ornaments, O chief of Bharata's race, for the arms, as also those for the ears, should be given. Besides these, other kinds of wealth should be presented.*[99] Unto the reciter, O king of men, gift of land should be made. No gift like that of land could ever be or will be.[100] The man that listens (to the Bhārata) or that recites it to other people, becomes cleansed of all his sins and attains at last to the status of Vishnu.[101] Such a man rescues his ancestors to the eleventh degree, as also himself with his wives and sons, O chief of Bharata's

* The Bengal texts read 'punyoh' for 'pānyoh.' Then, again, in the second line, the true reading is 'dhanam' and not 'dānam.'—T.

race.[102] After concluding a recitation of the Bhārata, one should, O king, perform a *Homa* with all its ten parts.

"I have thus, O chief of men, told everything in thy presence.[103] He that listens with devotion to this Bhārata from the beginning becomes cleansed of every sin even if he be guilty of Brāhmanicide or the violation of his preceptor's bed, or even if he be a drinker of alcohol or a robber of other people's wares, or even if he be born in the Chandāla order.[104] Destroying all his sins like the maker of day destroying darkness, such a man, without doubt, sports in felicity in the region of Vishnu like Vishnu himself."[105]

FINIS SWARGAROHANIKA PARVA.

The EIGHTEEN PARVAS of the MAHABHARATA

are thus completed.

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SWARGAROHANIKA PARVA.

FINIS.

[illegible]

[illegible]

POST-SCRIPT.

Through the grace of Vāsudeva, the English translation of the Mahābhārata, consisting of eighteen Parvas or books, is brought to a close. Large or small, the eighteen Parvas may be compared to as many seas. Practically, therefore, the other end has been reached of what had at first appeared as an interminable ocean of eighteen divisions. The joy, however, that I feel at the completion is very largely mixed with sorrow. The one object upon which my husband had set his heart is today accomplished. For twelve long years he had incessantly laboured for bringing it about. Those who watched him know that for twelve long years he had scarcely any relish for food and sleep. The difficulties with which he had to struggle were simply formidable. At times he despaired of success, but though despairing he did not cease to work. His self-imposed task has at last reached completion. That which he had hoped for, that which he had often wished, has now come to pass. The last verse of the Mahābhārata has been translated and published, and the translator has written the word *Finis* at the conclusion of the eighteenth Parva. Joy penetrates and illumines my heart. But, alas, that illumination is transient, very transient, indeed! It is—

> Brief as the lightning in the collied night,
> That, in a spleen, unfolds both heaven and earth,
> And ere a man hath power to say,—behold!
> The jaws of darkness do devour it up.

Yes, the darkness of sorrow comes and extinguishes the ray of joy as it darts through my heart. Where is he today that would have contemplated this completion with feelings of ineffable bliss? The tree has today borne fruit. But where is he who had planted it with diffidence and nurtured it with so much care? He saw the tree about to flower, but he was not spared to see the actual flowers, far less the fruit into which they have developed. My sorrow knows no bounds. Life seems to ebb away from the body when I think of my misfortune. If he were alive,—alive on even his last bed of

sickness,—I venture to think that shattered as his health was, the effect of joy would have revived and renovated him. I dare say, the feelings of his numerous friends and patrons today are like mine. Theirs also is a melancholy joy. Sympathy lessens sorrow. It is such sympathy that sustains me amid the weight of my grief.

The Mahābhārata is completed. That which at one time had seemed impossible has today become a *fait accompli.* When the idea first arose in his mind, upon the receipt of the letter written to him by the late lamented Dr. Rost in behalf of the Duke of Devonshire (then Marquis of Hartington, Secretary of State for India), my husband consulted many persons of note and experience. Almost all of them dissuaded him, suggesting the enormous difficulties that lay in the way of accomplishing the project. Some said that it was impossible; some said it was offensive to the Hindu religion. Pandit Iswara Chandra Vidyāsāgara, for whom my husband had the greatest respect, laughed outright when he heard of it, and doubted my husband's sanity. Whence was the money to come? Where could a translator be had, having such patience, if uniformity of style was to be secured? My husband had one answer. "The work," he said, "was either an Emir's or a Faqueer's. He was no Emir, but then who could prevent him from becoming a Faqueer?" Now that the work has been completed, nobody would maintain that my husband was actually insane. Alas, where are both my husband and Vidyāsāgara today? If both of them were alive, how much would they have to say to each other?

Those who said that the task was impossible were not wanting in intelligence. Who will not admit that enormous difficulties lay in the way of success? It is very much to be doubted whether anybody else, that was not so poor as my husband and that was not so free from false pride, could have achieved this gigantic task. His own estimate of the capacity of one who can act the *Faqueer*, seems, after all, to have been correct. He believed that he laboured for a high cause, —the cause, *viz.*, of the diffusion of the ancient intellectual wealth of India over the whole civilised world. He believed

that as he had effaced self as completely as is possible in this world, he would succeed in utilising the charity of the princes and the people of India for that great cause. He believed also that the enlightened Government of the country would not allow him to drudge on without substantial help. He had courage, patience, and perseverance. It is for these reasons that a task which had seemed impossible to so many sensible men has today been completed.

He was poor. It was well known that he had no mercenary motives in undertaking the publication. It was for this reason that Reis and Rayyet, great and small, prince and peasant, rich and poor, all came forward to assist him. Assistance, thus derived from all quarters, enabled him to accomplish so much. Assistance obtained from the same sources has enabled me to complete the portion left unfinished by my husband. Those who had discouraged my husband, saying that the task was opposed to the dictates of the Hindu religion, were not certainly insincere. To them I say that reflection would convince them that, in reality, the translation of the Mahābhārata into a foreign tongue cannot be fraught with any demerit. The Mahābhārata is the Hindu's great store-house of Religion, Profit, and Pleasure. It is his Dharma-çāstra ; it is his history and biography ; it is his astronomy ; it is his arithmetic ; it is the means of his self-knowledge ; it is the means of his acquisition of Emancipation. It is regarded as the supplement of the Vedas in the matter of understanding Brahma. In brief, the Mahābhārata is the one book that is held to be of very great value in India. In consequence of the gradual decadence of Sanskrit in this country, this treatise had become unintelligible to the main body of the people. Speaking of Bengal, the people had to be content with the versified translation of Kāçidāsa. Kāçidāsa's is not a faithful rendering, whatever other excellencies (and they are many) it may possess. Then came the late Babu Kāli Prasanna Singha who gave the public, at an enormous cost, a translation in prose, and after him Maharajah Mahtab Chand Bahadur of Burdwan gave his version. A third Bengali version, in simpler style, was

presented to Bengali readers by my husband. It is not for me to speak of the excellencies or deficiencies of those versions. These showed the people of Bengal what the true contents are of Vyāsa's great work. Successive editions of all these versions were exhausted as soon as they came out of the press, thus showing that the respect the people of Bengal cherish for the Mahābhārata is deep. It may be truly said that the English translation of the Mahābhārata has done for the entire people of India what the three Bengali versions have done for the people of Bengal. The number of those who in India can read the Mahābhārata in original is few. The number is very great who can read it in English translation. There cannot be the slightest doubt, therefore, that the work which has just been completed will prove a source of joy and solid instruction to a large number of my countrymen. Then, again, as English is understood in other countries of the globe, the Mahābhārata in an English garb will be read by a still larger number of people. The diffusion of the immortal truths, contained in this immortal work, over so large a portion of the world, cannot be viewed with indifference by any Indian patriot. With the loss of their independence the Hindus have lost many things. They have lost the esteem of foreign nations. It is believed that they will regain that esteem as a consequence of this literary undertaking. Those foreign nations who now think the Hindus as a worthless race, will, from a perusal of the Mahābhārata, find how elevated the character was of the progenitors of the present Hindus, and what the progress was which they made in philosophy both mental and moral. A perusal of the Mahābhārata will show that the Rishis of ancient India, clad in deer-skins and barks of trees, subsisting on fruits and roots of the wilderness, protected against the inclemencies of the weather by mountain caves and huts made of branches and leaves of trees, and lying on the bare ground, had made great discoveries in many departments of knowledge. Many of those discoveries have visibly added to the happiness of mankind. Many sciences were carried by them to a point whence succeeding ages have not been able to advance them by even one

step. Their conceptions regarding many things were singularly accurate. If one reads the exposition, of Bhrigu to Bharadwāja, of the extent of the universe, one cannot fail to be struck with the singularly correct notions which the Rishi entertained of the heavenly bodies. The science of computing Time by the motions of the heavenly bodies, had been brought to perfection by Gargya and others. Many truths of deep import lie scattered here and there in rich profusion. Politics was understood by them in that remote period as well as in this decade of the nineteenth century. An eminent scholar of the United States of America wrote to my husband, on the completion of the Cānti Parva, that he had never read any other book in any language in which the science of kingly duties had been better expounded than in the Rājadharma sections of that Parva. Kanika had laid down all those doctrines which Macchiavelli first enunciated many centuries afterwards in Europe. Bhishma unfolds the duties of kings so copiously and so minutely that the Chancellors and Prime-ministers of modern European states may listen with reverance to the exposition with advantage to their reputations.

Now, however, that the whole book is before the public, it is scarcely necessary for me, a woman, to pass an opinion on its merits. Others infinitely more competent than myself will judge of them. In saying what I have said on the question, I have only repeated the opinions commonly expressed by well-informed judges. Of the indirect effects of an English translation of the Mahābhārata I shall not speak here. I would refer the reader, for an adequate understanding of these, to the preface with which my husband put forth the first fasciculus of the translation. Western scholars have compared the Mahābhārata to a national bank of unlimited resources upon which succeeding poets and prose-writers of India have freely drawn without being able to bring about a sensible diminution. A knowledge of the Mahābhārata helps one to understand without any difficulty the plots of nearly all the dramas and poems written either in Sanskrit or in the Indian vernaculars in later times. References to the Mahābhārata occur in nearly all the ballads and songs that are current in India.

Then, again, as India is a highly conservative country where changes in habits of thought as also in manners and customs are seldom brought about by even the most powerful causes, it may be truly said that an acquaintance with the Mahābhārata helps one to understand tho Hindus of even the present day. If a knowledge of the mind of the people is of value to the administration of the country, who will deny the utility of an English translation of the Mahābhārata to the British Government of India ?

These considerations will show that the money and the labour bestowed upon this work have not been thrown away. Indeed, few people will be disposed to say that my husband wasted his life and energies on the accomplishment of an undertaking that is not fraught with beneficial consequences to the people of India as also to the world at large.

The Mahābhārata has been completed. The last injunction of my husband I have somehow carried out. In carrying it out I have incurred some debts. These, added to those which my husband left, come up to about Rs. 10,000. The thought that disturbs me now is how shall I succeed in freeing my husband from his debts and how pay my own ? The Secretary of State for India, the Supreme Government, and the various local Governments have aided the work materially. Almost all the princes and chiefs also of India have assisted it more or less. It pains me to think that only two noblemen, upon whose help both my husband and myself had relied, have not cast a kind eye on the work. No harm can arise to them if I name them here. They are Maharaja Sir Luchmeswar Sing Bahadur, K. C. S. I., of Durbhanga, and Maharaja Sir Gajapati Rao, K. C. S. I., of Vizianagram. Both of them are enlightened. Both are liberal and far-seeing. Indeed, their refusal to render any help to an undertaking that has been helped by so many persons and personages, is difficult of being reconciled with their known character. Maharaja Sir Gajapati Rao had promised a good sum to my husband. That promise was repeated through an eminent official of the Government of India. To my misfortune, when recently reminded by another high official of his former promise, the Maharaja

recollected nothing, and the result, accordingly, has been a continuation of neglect. Maharaja Sir Luchmeswar was approached several times both by my husband and myself. All our applications, however, failed to move him. To me, in especial, the courtesy of even a reply has never been vouchsafed. I look upon this as my own misfortune, for why should one who was dubbed by the late Dr. Sambhu C. Mookerjee in *Reis* and *Rayyet* as "the Premier nobleman of Bengal" be unwilling, notwithstanding his well-known liberality, to aid a work that has been aided by so many of his equals in India and other lands as also by so many who are his superiors in respectability ? The fault must be in my husband and myself. It may also be due to the unique arrangements of the Durbhanga Sherista in consequence of which persons of far higher consequence than ourselves fail to obtain replies from the Maharaja to even their most urgent communications.

I am sory to state that another eminent Zemindar of Bengal, recently ennobled, *viz.*, Maharaja Govinda Lal Roy of Tajhat in Rungpore, having promised to aid the work with a contribution of Rs. 5,000, forgot all about it after paying only Rs. 500. More than a decade ago when the offer of this distinguished person was noticed in the *Saturday Review* (of England), that journal spoke of him as "a Mæcenas hailing from Rungpore." My husband waited several times on him, but the balance somehow remains unpaid to this day. Indeed, if Durbhanga and Vizianagram had contributed their quota and if Maharaja Govind Lal Roy of Tajhat kindly remits the balance, all the debts incurred in completing the Mahābhārata may be paid off. Seeing, however, an indifference in these quarters I was obliged to appeal to the general body of subscribers and recipients of the publication for a trifle from each. Many of them have nobly responded to my appeal. Some have already remitted their quota. Indeed, relying upon this generosity of the subscribers and recipients of the work I became emboldened to incur debts for completing it. It is the simple truth that I could not make a further advance if I had not been thus favoured by those to whom I appealed. I am particularly thankful to them for their exceptional kindness,

although the amounts, when collected, will not enable me to clear off even a portion of my debts.

The work of publication occupied more than twelve years. During this long period, many persons and personages have helped the enterprise. It is my duty to express my gratitude towards all of them for services rendered with willing hearts. It is not possible, however, for me to name all the friends and patrons of the enterprise, or state the measure of assistance received from each. If, therefore, I fail to name any one, I hope he will kindly forgive me. Every one that has rendered any measure of help to the work deserves my reverent worship. Indeed, I offer them all a sincere tribute of devotion and respect. Some, however, I am bound to name. My naming them will not add to their honour or fame. But my obligations to them are so great that I cannot rest content by including them in my general worship. I hope both they and the world will excuse me for my endeavour to specialise my worship on the present occasion. I should be wanting in gratitude if I acted otherwise. Foremost amongst those to whom my heart-felt gratitude is due, is the present Duke of Devonshire. While Marquis of Hartington and Secretary of State for India, it was he who first suggested to my husband, through the late lamented Dr. Reinhold Rost, the idea of an English translation of the Mahābhārata. His Grace's sentiments, as expressed in Dr. Rost's letter, are given in the introductory preface with which the first fasciculus of the translation was published. Upon receipt of that letter my husband thought much upon it and consulted many eminent persons both here and in foreign countries. Some expressed doubts regarding the practicability of the scheme. Some offered every encouragement in their power. Among the latter, it was Professor Max Muller who rendered the greatest measure of help. Not content with giving advice, he sent to my husband an English translation of a portion of the *Anukramanikā* (Introductory chapter) of the Mahābhārata, which had been executed many years before by a friend of his and which he had himself transcribed in a neat hand and kept with him for future use. This served as a specimen.

Indeed, it was of great help to the translator employed by my husband. My husband repeatedly spoke of his obligations to Professor Max Muller. Besides so helping the enterprise, the Professor, during the last twelve years, several times brought the publication to the notice of the reading public through the columns of the (London) *Times* and other influential journals. These notices were of great value to my husband. They served to awaken the interest of not only foreign scholars, but of many eminent persons in India, in the work. To Professor Max Muller, therefore, the English translation of the Mahābhārata owes truly a debt immense of endless gratitude.

Speaking of India, much help has been rendered to the work by Lord Ripon and Lord Dufferin. The former encouraged my husband by a handsome contribution. It was owing to the latter that a grant of about Rs. 11,000 was obtained from the Government of India. Lord Northbrook also, though he had retired at the time when the first fasciculus of the translation was out, very kindly patronised the work by a respectable contribution. Among Lieutenant-Governors of Bengal, the greatest measure of assistance was received from Sir Rivers Thompson and Sir Steuart Bayley. The former was the first official who came forward to take the enterprise by the hand. He was pleased to sanction a grant of Rs. 5,000 in its aid. Indeed, the aid received from the other Provincial Governments in India was not a little due to the example set by Sir Rivers Thompson. My husband often spoke with tears in his eyes of the kindness shown to him by Sir Rivers Thompson. Of Sir Steuart Bayley, again, it is difficult to speak in adequate terms. When the first fasciculus of the translation came out, my husband waited upon him. He was then a member of the Governor-General's Council. He manifested the keenest interest in the work and it was through his influence that the first State contribution, *viz.*, the grant of the Bengal Government, was obtained. From the beginning to the conclusion of the undertaking, Sir Steuart Bayley has befriended it most actively. During his hours of depression my husband used to receive from Sir Steuart words of encouragement that instantly dispersed all his clouds and filled

him with renewed energy. Of all the Lieutenant-Governors of Bengal, therefore, the measure of help obtained from the noble-minded Sir Steuart Bayley has been very large. His kindness for my husband was simply unbounded and his interest in the work did not cease with his departure from these shores. When lying on his death-bed, my husband repeatedly spoke of Sir Steuart Bayley (and of another I shall presently name) as the kindest of his patrons. To my repeated enquiry, prompted by my anxieties, as to how I could succeed in bringing the work to completion, his one answer was—"Sir Steuart Bayley will not desert you, although he is far away. He will not only take care of the work but also of those who have laboured with me in its prosecution." The last letter that my husband wrote was addressed to Sir Steuart Bayley.

Next to Sir Steuart Bayley I must name Sir Auckland Colvin. When the first fasciculus of the translation reached him, he made exhaustive enquiries regarding both my husband and the translator. Satisfied on all points, he gave the project his sympathy and befriended it actively, always manifesting a keen and lively interest in it. When he became the Lieutenant-Governor of the North West Provinces, when, as the late Dr. Sambhu C. Mookerjee said, "a Colvin, after thirty years, was again on the gubernatorial *guddee*," ready "to realize his sire's enlightened programme and advance the well-being of the millions of British subjects committed to his charge," he very kindly sanctioned a second grant of Rs. 2,000 in aid of the work, bringing up the total of the contribution by the Government of the N. W. Provinces to Rs. 5,000. Besides this, Sir Auckland Colvin did his best to push the interests of the publication by bringing it to the notice of many eminent officials in India. My husband cherished sentiments of deep gratefulness towards Sir Auckland Colvin.

Amongst other eminent officials I must next name Sir Charles Aitchison. He, too, was particularly kind to my husband and did much for forwarding the interests of the publication. His untimely death affected my husband greatly. To

Sir Charles Elliott also my husband was much obliged. Seeing the difficulties of my husband, Sir Charles very readily sanctioned a second grant in behalf of the work. Of the present Lieutenant-Governor of Bengal, Sir Alexander Mackenzie, it is difficult for me to speak in adequate terms. He knew not my husband, except by name. When, however, I brought my difficulties to his notice, he very kindly granted me a patient hearing and did his best to render me effectual help by recommending the work in terms of high praise to one whose liberality in the cause of the diffusion of Rishi-literature is well known. That Sir Alexander Mackenzie should do so much on the appeal of a poor, friendless widow, is the best evidence of his essentially kind nature. May God grant him and his length of days and uninterrupted prosperity, and may his name descend to distant posterity as that of a beneficent ruler fully alive to the grave interests committed to his charge !

I come now to Sir Alfred Croft. Tears fill my eyes when I recall all the acts of particular kindness which my husband received from him, and the delicate consideration with which he has been pleased to treat me since my husband's death. It was through his kind recommendation that the first grant of Rs. 5,000, which, as I have already said, paved the way for the successive grants of the other local Governments, was sanctioned by Sir Rivers Thompson. The second grant also that Sir Charlos Elliott made, was due, after the same manner, to the kind offices of Sir Alfred Croft. In him my husband had a warm friend and patron. Amongst those whose advice and sympathy enabled my husband to persevere in his work, those of Sir Alfred Croft were undoubtedly of the highest value. When intelligence of my husband's death reached him, the letter he wrote to me expressive of his feelings, was highly consolatory. I received numerous letters of condolence, but the few lines of Sir Alfred Croft were distinguished above them all. It is no exaggeration to say that the successful issue of this herculean task is, in no small measure, due to the lively interest which Sir Alfred Croft has taken in it at every stage of its progress. The unremitting efforts of the translator also

have very largely been due to the encouraging words spoken to him from time to time by Sir Alfred Croft. It is scarcely necessary to say that as long as I live, I shall, as I have hitherto done, take the names of Sir Alfred Croft and Sir Steuart Bayley in my daily prayers and invoke the choicest blessings of Vāsudeva on them and theirs.

Among high military officials, my sincerest thanks are due to General Stewart and his successor Lord Roberts. Both of them, while in India, freely assisted my husband in every way. It is not, perhaps, generally known that General Stewart has read the Mahābhārata in original. His attainments in Sanskrit are of a respectable kind. When the first few fasciculi of the translation reached him, he made enquiries regarding my husband. Accordingly, when the latter waited upon him, His Excellency received him with the greatest kindness and promised to help him to the best of his power. This promise the General kept by bringing the work to the notice of many persons capable of helping it with pecuniary contributions. Lord Roberts also was equally kind to my husband and helped him as freely. Amongst the few names that my husband used to frequently mention as those of his kindest of patrons, was that of Lord Roberts. The photographic likeness which my husband received from his Lordship at the time of his departure from India and which my husband handed over to me on his death-bed, is cherished by me as a precious possession. I shall continue to cherish it as long as I live, as the likeness of the tutelary deity I worship every day.

There are some other eminent officials whose kindness was experienced by my husband in a very large measure and who did much for ensuring the completion of the enterprise. My husband always used to name them with reverence. They are Mr. C. P. Ilbert, Sir William Hunter, Sir Andrew Scoble, Sir Donald Mackenzie Wallace, Mr. J. Gibbs, Mr. Quinton, General Sir George Chesney, Sir John Ware Edgar, Mr. C. P. L. Macaulay, Mr. C. W. Bolton, Dr. G. A. Grierson, Mr. F. S. Growse, and Sir Anthony Macdonnell. The latter, while Secretary to the Government of Bengal, powerfully supported my husband's appeal to Sir Rivers Thompson.

Among non-official Englishmen who have rendered the greatest measure of help should be mentioned Archbishop Gœthals, Sir W. Rattigan, Mr. W. Swinhoe, Mr. J. O. B. Saunders of the *Englishman*, and Mr. Robert Knight of the *Statesman and Friend of India.* Of native editors the work is most indebted to the late Dr. Sambhu C. Mookerjee, Rai Kristo Das Paul Bahadur, Babu Narendra Nath Sen, and the brothers, Babus Shishir Kumar Ghose and Matilal Ghose.

Next to the contributions received from the Secretary of State, the Government of India, and the various local Governments and administrations, amounting, in all, to about Rs. 45,000, the greatest measure of pecuniary assistance was obtained from the native Indian chiefs. Foremost among them was H. H. the late Maharajah of Mysore. Then comes H. H. the Nizam. Though a Mahomedan prince, His Highness's culture is so catholic that he freely listened to the appeal of my husband on behalf of a Hindu religious work. The other chiefs who have aided the publication substantially are Scindia, and Travancore, and Baroda and Cochin, and Indore and Jeypore, and Cooch-Behar and Jodhpore, and Pattiala and Cutch, and Udaypore and Bhownaggar, and Kapurthala and Jummoo, and Ulwar and Faridcote, and Dhar and Dhrangdhra, and Rewa and Junagarh. Amongst the representatives of the great landed houses, I should mention the Maharajah of Hatwa, Maharani Sarnamoye, the Maharajah of Gidhour, and the Maharajah of Bettiah. The British Indian Association of Lucknow and the Punjab University also should be mentioned among public bodies that have helped the work with substantial contributions. Amongst Bengal Zemindars, my obligations are due in the greatest measure to Babu Joykissen Mookerjee of Uttarparah and his enlightened and noble-minded son, Rajah Peary Mohan Mookerjee, C. S. I. Both father and son gave their sympathy to my husband and aided him materially in many ways.

I should, after this, speak of those Oriental scholars of world-wide reputation who have aided the work with sympathy and words of encouragement and, in some instances, even money. I have already spoken of Professor Max-Muller. The

English translation of the Mahābhārata may be said to be very much indebted to him. My husband used to regard Professor Max Muller with feelings of the deepest veneration. Of Dr. Reinhold Rost, again, it is impossible to speak without an agitated heart. He manifested the keenest interest in the work. Almost every month letters of sympathy, full of heart-stirring words of encouragement, came from Dr. Rost. My husband used to say that these letters were to him much more than money. They always succeeded in dispelling his gloom and filling him with additional energy. It was through the efforts of Dr. Rost that my husband was enabled to present a copy of the English Mahābhārata to Her Gracious Majesty the Qeen-Empress of India. The suggestion to present a copy to Her Majesty came from Mr. Gibbs. So many difficulties, all due to the usual ways of red-tapeism, had to be got over that my husband could not possibly succeed without the powerful support of Lord Dufferin in India and Dr. Rost in England. The friendship between my husband and Dr. Rost was, with both, a life-long one. Dr. Rost never lost an opportunity of serving my husband. The latter was deeply grateful to the learned Doctor for these services. Among the Oriental scholars of England, I should also name the late lamented Frederic Pincott, Mr. C. H. Tawney and Professor E. B. Cowell. Mr. Pincott was one of the warmest friends of the enterprise. As regards the two last, after my husband's death, both of them did their best to help me in raising the requisite funds. Both of them very kindly wrote to Mahamahopadhyaya Mahesh Chandra Nyayaratna, asking him to exert his influence on my behalf. Pundit Nyayaratna did his best to help me. Although his efforts as yet have not been crowned with success, yet my obligations to both Mr. Tawney and Professor Cowell, as also to Pundit Nyayaratna, cannot but be deep.

Coming next to the European continent, I must speak first of Mons. A. Barth and the late Mons. Barthelemy St. Hilaire. The services which both of them rendered to the work were of no common kind. It was through their kind efforts that the French Government proceeded out of its way for sanctioning a substantial contribution in aid of a foreign work that was

again, a serial publication. Both these eminent Orientalists of world-wide reputation never lost an opportunity of bringing the work to the notice of the learned world through the pages of the *Journal des Savants* and the *Revue Critique d'Histoire et de Litterature.* Throughout the progress of the work, Mons. Barth, in particular, encouraged my husband as warmly and as sincerely as Dr. Rost himself.

Next to these scholars I should name Professor Hermann Jacobi of the University of Keil, Herr. S. Sorensen of Copenhagen, and Dr. Andrew N. Kephallinos of Greece. All these eminent Orientalists befriended the enterprise from the very beginning and encouraged by husband to the best of their power.

I shall now speak of those American scholars to whom my husband was indebted. Though I come to them last, the measure of assistance received from them has not been the least. To Mr. William Emmette Coleman, Presidio, San-Francisco, California, my husband's obligations were of the deepest kind. Taking a keen interest in the work from the very beginning, it was Mr. W. E. Coleman who strove energetically to bring the work to the notice of his fellow scholars in America. Mr. Coleman on several occasions spent his own money for the purpose. That the work has become more known in America than in any other foreign country, is due to the single-handed and disinterested exertions of this eminent American. The friendship of Mr. Coleman with my husband was of no common kind. My husband used to speak of him in terms of the most lively gratitude. Mr. Coleman was deeply affected when intelligence reached him of his friend's demise. Next to Mr. Coleman I should speak of Professor Lanman, Professor Maurice Bloomfield of Hopkin's university, Professor J. W. Reese of Maryland, Mr. James Charleton of Chicago, and Mr. B. Witton of Hamilton, Canada. So sincere was the interest which Professor Lanman took in the work and such was his attachment to my husband that when he came to India, accompanied by his angel of a wife, he honoured our poor home in Beadon Street with a visit. Mrs. Lanman is a lady of charming manners. She

questioned me on various points of Hindu Zenana life and learnt with visible satisfaction that the seclusion of Hindu women is by no means an enforced one; that within one's own proper sphere we are as much free as our sisters of other lands. I can never forget the impression which her intelligence and kindliness of disposition made upon me. In every letter my husband received from Mr. Lanman, there were references to the kindly enquiries his good wife made for herself into our affairs. My husband received even pecuniary help from Mr. Lanman. Not content with the contribution he so kindly made, he induced many other people to prove their interest in the work in the same way. The friendship of Professor Reese also for my husband was very sincere. Throughout the progress of the work, he encouraged my husband to persevere and gave him much valuable advice. In referring to Mr. B. Witton I must say that the grant which Lord Dufferin sanctioned in aid of the work was, in no small measure, due to the lively interest he took in my husband's labours. Lord Dufferin had been at Canada before his Lordship came to India. Mr. Witton had come in contact with him. This circumstance enabled Mr. Witton to recommend the work very strongly to his Lordship's attention. Not satisfied with this, Mr. Witton strenuously endeavoured to bring the publication to the notice of many American scholars almost all of whom rendered pecuniary help to my husband. Mr. Witton, therefore, laid my husband under the deepest obligations to him. To me also, after his demise, Mr. Witton continued his kindness. May God shower the choicest blessings upon him for such large-heartedness and compassion towards people living far, far away from him, with thousands of miles of water rolling between!

This is the fittest place for summing up the operations of the Bhārata Kāryālaya. Altogether, four editions of the Bengali version of the Mahābhārata, one edition of the Bengali Rāmāyana, one of Harivança, and one of Sreemad-Bhāgavata, one of the Sanskrit Rāmāyana, and three complete editions of the Sanskrit Mahābhārata, besides the English translation of the Mahābhārata, represent the work of the

Bhārata Kāryālaya during the last twenty years. A single set of the Bengali Mahābhārata consists of 7 goodly volumes; the Bengali Rāmāyana of 2 vols; the Harivança of 1 vol. Sreemad-Bhāgavata of 2 vols; the Sanskrit Mahābhārata of 7 vols; and the English Mahābhārata of 10 vols. Altogether, therefore, 2,59,000 volumes, have been issued by the institution.

Many persons have, from time to time, been connected with the Bhārata Kāryālaya, and have given it their services. I should, on this occasion, name those to whom the institution is most obliged for the especial character of their services and the zeal which characterised them. In the first place I should name Babu Durga Charan Banerjee, deceased. His connection with the Kāryālaya began from the date of its establishment. He it was who translated the Mahābhārata, the Rāmāyana, the Harivança, and Sreemad-Bhāgavata into Bengali. Few native scholars can boast of a better Bengali style. Besides such translation, Babu Durga Charan supervised the editing of the Sanskrit Mahābhārata also. In addition to such literary services of a substantial kind, Babu Durga Charan was Manager of the Bhārata Kāryālaya and, as such, had to assist my husband in supervising the finances of the institution as also its printing establishment. A ripe Sanskrit scholar, wielding a ready pen and a fluent tongue, and with considerable proficiency in accounts, he was an invaluable assistant. Death cut him off prematurely. My husband was deeply affected by the event.

Next to Babu Durga Charan, I should mention Babu Kisari Mohan Ganguli, B. L. The English version of the Mahābhārata is the result of his ripe scholarship and indefatigable labour. His oonnection with the Bhārata Kāryālaya began from the date when this *magnum opus* of the institution was taken in hand. It is impossible for me to express in words the extent of the obligations to him of both my husband and myself. It is not for me to express an opinion on the merits of the translation. Competent judges have pronounced on the value of the work. Those pronouncements occur on the wrappers of the successive fascicules and are, therefore, before, the world. It is not, however, in the department of transla-

tion alone that I have to acknowledge the labours of Babu Kisari Mohan Ganguli. In every other department also, his services, freely given, have been simply invaluable. The success of the Kāryālaya in completing its *magnum opus* has very largely been due to his untiring zeal. My husband used very often to say that with all the assistance received by him from every other quarter, he could never have accomplished his task if he had not been fortunate in securing a scholar and collaborateur of Babu Kisari Mohan's calibre and zeal. My husband scarcely exaggerated the truth when he used to say that, as regards the English department of the Kāryālaya, he was only the hand that did the work while Babu Kisori Mohan was the head that directed it. While lying on his death-bed, he earnestly appealed to Babu Kisari Mohan to complete the undertaking. With tears in his eyes at the sight of his weak and helpless friend thus speaking to him, Babu Kisari Mohan readily gave the assurance that was solicited, saying that he would not, on any account, give up the work. This assurance enabled my husband to leave the world in peace. His anxiety was dispelled. He even became cheerful. The thought of dying in debt to those few who had paid in full for the work had made him miserable. Babu Ganguli's assurance removed that cause of my husband's misery. Indeed, Babu Kisari Mohan worked with redoubled zeal after my husband's death. That the work has been completed so soon after the departure of my husband, is due, in no small measure, to the faithfulness with which Babu Ganguli kept the promise which he had made to his dying friend.

Among the Agents employed by my husband for collecting subscriptions and contributions in aid of the work, mention should be made of Babus Manoranjan Bose, Surya Coomar Shome, and Siddheswar Mitter. All of them worked with zeal. Siddheswar Mitter, in particular, was loved by my husband as a son. As long as he was connected with the Kāryālaya, Mitter also revered my husband as a father. His services as an Agent were simply invaluable.

I come next to Babu Kali Dass Sen, the head of the printing establishment of the Bhārata Kāryālaya. My husband

used to respect and love Babu Sen. As a typesetter, he has few equals whether as regards rapidity or accuracy of work. As regards, again, capacity for organisation, he is a valuable hand. He can overlook without friction a large establishment. He has supervised all the editions of the Mahābhārata, the Rāmāyana, the Harivança, and the Bhāgavata, in original and translation, that have come out of the Bhārata Press. His acquaintance with Sanskrit is respectable. His knowledge of English also is much greater than what is met with in printers belonging to more pretentious establishments.

Last, though not least, my thanks are particularly due to Babu Aghore Nath Banerjee. He succeeded Babu Durga Charan Banerjee as Manager of the Bhārata Kāryālaya. Endued with great intelligence, within a very short period he became fully competent for his manifold duties. His sound knowledge of both Sanskrit and English enabled him to materially assist Babu Kisari Mohan Ganguli in the exposition of many difficult passages in course of his work as also by correcting the press. Babu Durga Charan's work, suspended by his death, of supervising the editing of the original Mahābhārata, was also taken up by him. This duty of his he discharged with great ability and zeal. In consequence, again, of the able supervision he exercised over all the details of every department of the Kāryālaya, considerable economy could be enforced without at all impairing efficiency. For the last two years of his life my husband was unable to actively superintend the Kāryālaya. With difficulty he could leave the sick chamber. He was absolutely unable to stir out of the house. During the whole of this period, Babu Aghore Nath not only supervised the Institution almost single-handed, but looked after the medical treatment of my husband with the tenderness and affection of a brother. My husband had no near relatives in the world to stand by his bedside. The care and attention, however, which Babu Aghore Nath Banerjee showed for him prevented his feeling the absence of relatives. When he died, we had not in the house money sufficient to defray his funeral expenses. Babu Banerjee's forethought prevented inconvenience of every kind. With the solemn injunction of my hus-

band still ringing in my ears about completing the Mahābhārata any how, without any money to my credit in the bank or in the family chest, pierced with the intolerable grief of recent widowhood, it was impossible for me to exert myself in any direction. The kindness and care of Babu Banerjee, coupled with the words of encouragement that he spoke, filled me with hope. He was to me a father, or a brother. The completion of the Mahābhārata is due very largely to the redoubled zeal with which he set himself to work after my husband's death. In his last days my husband often said that it was not possible for him to repay his obligations to Babu Aghore Nath Banerjee. If such was the nature of Babu Banerjee's services at the time my husband lived, the reader will readily understand what the value of his services have been to *me* at a time when I became overwhelmed with grief and when the entire burthen of the Bhārata Kāryālaya fell upon my shoulders. Unable to repay his lasting obligations to Babu Aghore Nath Banerjee and Babu Kisari Mohan Ganguli, all that my husband did was to address, the day before his death, a letter to one of his foremost of patrons, imploring him earnestly to do what he legitimately can for them. As regards myself, all that I can do for them is to invoke the choicest blessings of Vāsudeva on them and theirs in course of my daily prayers. May God listen to those feeble prayers of mine !

With these words I make my humble bow to the public in general and the friends and patrons in particular of the Dātavya Bhārata Kāryālaya.

The Bhārata Kāryālaya,
1, Raja Guru Dass' St.,
Calcutta, July 15th, 96.

SUNDARI BĀLĀ ROY.

TRANSLATOR'S POST-SCRIPT.

More than twelve years ago when Babu Pratāpa Chandra Roy, with Babu Durga Charan Banerjee, went to my retreat at Seebpore, for engaging me to translate the Mahābhārata into English, I was amazed with the grandeur of the scheme. My first question to him was,—whence was the money to come, supposing my competence for the task. Pratāpa then unfolded to me the details of his plan, the hopes he could legitimately cherish of assistance from different quarters. He was full of enthusiasm. He showed me Dr. Rost's letter, which, he said, had suggested to him the undertaking. I had known Babu Durga Charan for many years and I had the highest opinion of his scholarship and practical good sense. When he warmly took Pratāpa's side for convincing me of the practicability of the scheme, I listened to him patiently. The two were for completing all arrangements with me the very day. To this I did not agree. I took a week's time to consider. I consulted some of my literary friends, foremost among whom was the late lamented Dr. Sambhu C. Mookerjee. The latter, I found, had been waited upon by Pratapa. Dr. Mookerjee spoke to me of Pratapa as a man of indomitable energy and perseverance. The result of my conference with Dr. Mookerjee was that I wrote to Pratapa, asking him to see me again. In this second interview estimates were drawn up, and everything was arranged as far as my portion of the work was concerned. My friend left with me a specimen of translation which he had received from Professor Max Muller. This I began to study, carefully comparing it sentence by sentence with the original. About its literal character there could be no doubt, but it had no flow and, therefore, could not be perused with pleasure by the general reader. The translation had been executed thirty years ago by a young German friend of the great Pundit. I had to touch up every sentence. This I did without at all impairing faithfulness to the original. My first "copy" was set up in type and a dozen sheets were struck off. These were submitted to the judgment of a number of eminent writers European and native. All of them, I was glad to see,

approved of the specimen, and then the task of translating the Mahābhārata into English seriously began.

Before, however, the first fasciculus could be issued, the question as to whether the authorship of the translation should be publicly owned, arose. Babu Pratāpa Chandra Roy was against anonymity. I was for it. The reasons I adduced were chiefly founded upon the impossibility of one person translating the whole of the gigantic work. Notwithstanding my resolve to discharge to the fullest exent the duty that I took up, I might not live to carry it out. It would take many years before the end could be reached. Other circumstances than death might arise in consequence of which my connection with the work might cease. It could not be desirable to issue successive fascicules with the names of a succession of translators appearing on the title-pages. These and other considerations convinced my friend that, after all, my view was correct. It was, accordingly, resolved to withhold the name of the translator. As a compromise, however, between the two views, it was resolved to issue the first fasciculus with two prefaces, one over the signature of the publisher and the other headed "Translator's Preface." This, it was supposed, would effectually guard against misconceptions of every kind. No careful reader would then confound the publisher with the author.

Although this plan was adopted, yet before a fourth of the task had been accomplished, an influential Indian journal came down upon poor Pratāpa Chandra Roy and accused him openly of being a party to a great literary imposture, *viz.*, of posing before the world as the translator of Vyāsa's work when, in fact, he was only the publisher. The charge came upon my friend as a surprise, especially as he had never made a secret of the authorship in his correspondence with Oriental scholars in every part of the world. He promptly wrote to the journal in question, explaining the reasons there were for anonymity, and pointing to the two prefaces with which the first fasciculus had been given to the world. The editor readily admitted his mistake and made a satisfactory apology.

Now that the translation has been completed, there can no longer be any reason for withholding the name of the trans-

lator. The entire translation is practically the work of one hand. In portions of the Ādi and the Sabhā Parvas, I was assisted by Babu Charu Chandra Mookerjee. About four forms of the Sabhā Parva were done by Professor Krishna Kamal Bhattacharya, and about half a fasciculus, during my illness, was done by another hand. I should, however, state that before passing to the printer the 'copy' received from these gentlemen I carefully compared every sentence with the original, making such alterations as were needed for securing a uniformity of style with the rest of the work.

I should here observe that in rendering the Mahābhārata into English I have derived very little aid from the three Bengali versions that are supposed to have been executed with care. Every one of these is full of inaccuracies and blunders of every description. The Cānti, in particular, which is by far the most difficult of the eighteen Parvas, has been made a mess of by the Pundits that attacked it. Hundreds of ridiculous blunders can be pointed out in both the Rājadharma and the Mokshadharma sections. Some of these I have pointed out in foot-notes.

I cannot lay claim to infallibility. There are verses in the Mahābhārata that are exceedingly difficult to construe. I have derived much aid from the great commentator Nilakantha. I know that Nilakantha's authority is not incapable of being challenged. But when it is remembered that the interpretations given by Nilakantha came down to him from preceptors of olden days, one should think twice before rejecting Nilakantha as a guide.

About the readings I have adopted, I should say that as regards the first half of the work, I have generally adhered to the Bengal texts; as regards the latter half, to the printed Bombay edition. Sometimes individual sections, as occuring in the Bengal editions, differ widely, in respect of the order of the verses, from the corresponding ones in the Bombay edition. In such cases I have adhered to the Bengal texts, convinced that the sequence of ideas has been better preserved in the Bengal editions than the Bombay one.

I should express my particular obligations to Pundit Ram

Nath Tarkaratna, the author of "Vāsudeva-Vijayam" and other poems, Pundit Shyama Charan Kaviratna, the learned editor of *Kavyaprakasha* with the commentary of Professor Mahesh Chandra Nayaratna, and Babu Aghore Nath Banerjee, the manager of the Bhārata Kāryālaya. All these scholars were my referees on all points of difficulty. Pundit Ram Nath's solid scholarship is known to them that have come in contact with him. I never referred to him a difficulty that he could not clear up. Unfortunately, he was not always at hand to consult. Pundit Shyama Charan Kaviratna, during my residence at Seebpore, assisted me in going over the Mokshadharma sections of the Cānti Parva. Unostentatious in the extreme, Kaviratna is truly the type of a learned Brāhman of ancient India. Babu Aghore Nath Banerjee also has, from time to time, rendered me valuable assistance in clearing my difficulties.

Gigantic as the work is, it would have been exceedingly difficult for me to go on with it if I had not been encouraged by Sir Steuart Bayley, Sir Auckland Colvin, Sir Alfred Croft, and, among Oriental scholars, by the late lamented Dr. Reinhold Rost, and Mons. A. Barth of Paris. All these eminent men knew from the beginning that the translation was proceeding from my pen. Notwithstanding the enthusiasm with which my poor friend, Pratāpa Chandra Roy, always endeavoured to fill me, I am sure my energies would have flagged and patience exhausted but for the encouraging words which I always received from these patrons and friends of the enterprise.

Lastly, I should name my literary chief and friend, Dr. Sambhu C. Mookerjee. The kind interest he took in my labours, the repeated exhortations he addressed to me inculcating patience, the care with which he read every fasciculus as it came out, marking all those passages which threw light upon topics of antiquarian interest, and the words of praise he uttered when any expression particularly happy met his eye, served to stimulate me more than anything else in going on with a task that sometimes seemed to me endless.

Calcutta,
July 15th, 1896. } KISARI MOHAN GANGULI.